

RELIGIO THEOSOPHICAL AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

THEOSOPHICAL METHODS.

BY PROFESSOR ELLIOTT COUES.

The Westminster Gazette has published lately a telling series of articles under the caption "Isis Very Much Unveiled," dealing with the tissue of fraud and folly known as the "Theosophical Society." The evidence is complete and conclusive that one W. Q. Judge, of New York or elsewhere, kept up the hoax after Mme. Blavatsky's death by means of bogus mahatmic letters which he penned for the purpose of deceiving Annie Besant and others; that she was so deceived at first, with the result of great recrudescence of the hoax; and that she gradually passed, as usual, from the dupe to the accomplice of this Judge. The articles are apropos of the farce recently enacted in London, from which it appears that a professional swindler went unwhipped of justice, first, because he did not cheat in his official capacity as vice-president of the ring, and second, because the personal dishonesty of any member of the ring is none of the ring's business. I have had for some years in my possession a quantity of mahatmic letters, penned by Mr. Judge with the intention of deceiving me, and in hopes I would use them to deceive others—precisely the scheme that he operated upon Annie Besant, with the difference that he succeeded in her case. I lately offered to give Colonel Olcott this evidence, to be used for Mr. Judge's conviction of fraud, if the former would give me certain assurances regarding the use to be made of the documents. But as no such assurances were forthcoming, and as I was fully advised from London that the exploited trial was to become a farce in which Mr. Judge was to be whitewashed, I withheld them.

The Westminster Gazette shows:

"That Mrs. Besant has been bamboozled for years by bogus 'communications' of the most childish kind, and in so ludicrous a fashion as to deprive of all value any future evidence of hers on any question calling for the exercise of observation and common sense.

"That she would in all probability be firmly believing in the bogus documents in question to this day but for the growing and at last irresistible protests of some less greedily gullible theosophists.

"That the bamboozing in question has been practiced widely and systematically, ever since Madame Blavatsky's death, pretty much as it used to be during her lifetime.

"That official acts of the society, as well as those of individual members, have been guided by these bogus messages from mahatmas.

"That the exposure of them leaves the society absolutely destitute of any objective communication with mahatmas who are alleged to have founded and

to watch over it and of all other evidence of their existence.

"That Mrs. Besant has taken a leading part in hushing up the facts of this exposure, and so securing the person whom she believes to have written the bogus documents in his tenure of the highest office but one of the society.

"And that therefore Mrs. Besant and all her colleagues are in so far in the position of condoning the hoax, and are benefiting in one sense or another by the popular delusion which they have helped to propagate."

The "person" above alluded to, as the Gazette proceeds to prove, is this same fellow Judge, whose career of systematic, methodical, industrious and painstaking imposture is within my own personal knowledge.

It is sad to see a woman whose natural disposition seems to have been originally honest and honorable thus publicly pilloried between fraud on the one hand and folly on the other; but that is a condition to which every theosophist is inevitably brought, sooner or later, in the stocks of public opinion.

Washington, D. C.

LIFE AS DISCLOSED BY MAN.

BY ALICE E. BRACKETT.

The greatest question of the age is, what is life? From whence came we? and whither are we going? It is the one vital question in which all are interested and from which none can escape. It is a subject that cannot be too much studied from every available standpoint. It cannot be turned flippantly aside. Too much hinges upon it. As soon as the child learns to prattle it begins to show an interest in this all-absorbing subject, by asking questions that puzzle sages to answer. And the interest grows with each succeeding year, and man goes down to his grave with the question still on his lips. And we have no reason to believe that the question is any more solved when he reaches the other side. He is only a step removed in his onward career. He has simply cast off his outward vestments that have clothed his soul for a time, and entered upon new conditions of life which are to govern and control the spirit in its progress; as new conditions come, new light shines in and reveals new phases of life. That life is an unbroken chain of existence, without beginning or end is evidenced by various phenomena in nature, all of which move in cycles and repeat themselves invariably. The revolution of the earth on its axis occurs periodically, and the same is true of all the other planets in their movements. There is exact regularity and precision throughout all nature. The ebb and flow of the tides is rhythmical and exact. Life is a series of unfoldments, a never-ending progression, a continual repetition of itself, a constant inter-mingling and outflowing. No life is complete in itself, only as it is merged into the all-life, which is super-abundant.

All nature is so interwoven, its various parts or forms are so dependent on each other, and so perfectly adapted in every detail, that one form of life cannot be considered alone. Life manifests itself in multitudinous forms and in different degrees of in-

tensity, and it is from these manifestations that we derive our ideas of life and its adaptations. One period of existence in a measure determines the next in sequence, and so we reason from cause to effect, taking into consideration the variations that naturally follow according to known laws. Life is a never-ending series of giving and taking, of casting and recasting in the molds nature has prepared by long continued service of experimentation. Who can say that nature has always worked as harmoniously as she does now. There have been, without doubt, convulsions and upheavals of which we have no note.

The harmonious order of nature has been wrought out through ages of discipline. The flow has been intermittent but persistent, a constant struggle for the ascending, a regular upward, rhythmical movement on to a higher plane of existence which is absolute and real. Relative conditions produce relative effects. The minimum of experience leads to the maximum of results, as has been attested by the universal order that has been inaugurated by the forces of nature. Life as it proceeds in the lower planes of existence is a fair representation of the life of man, the highest evolved type of existence. The same principles that govern the universe control the parts of the whole. There is one controlling principle running through creation. The universal life-force is generated continuously according to laws of combination and chemical affinities. The whole creation groaneth and travaileth in pain to the bringing forth of new ideas. It is through strife and toil that perfection is reached. The process is a slow, tedious one, but unvaried in its course, unfaltering in its purpose. Nature is her own rewarder. She pours out her bounties lavishly upon herself, thus enriching her storehouse and adding to her resources of unfoldments. Her productiveness is prolific. Her methods are natural and unceasingly along the same lines. Her adaptations are perfect. She strenuously guards her every avenue of growth and expansion. Natural laws unfold themselves and it is by studying these unfoldments that we become conversant with the methods of creation. The atomic life of the minutest cell is just as much guarded by these laws as is the fullest developed life of man.

We are standing to-day on a high vantage ground where science is the guide-board to greater developments. Science and religion must go hand in hand in solving the mysteries of life. Science is the hand-maid of religion and has always sought to assert its position by repeated attempts to overcome the prejudice that has held it in the background. The tide of popular opinion has been against it, but "Truth crushed to earth will rise again," and to-day science is being recognized in its true light by those who are ranked first in intelligence and who are the nation's leaders in religious thought. This religio-scientific movement is bearing us on toward higher achievements of knowledge and application in the field of research. The buds of promise are opening in this direction. On this line is man to solve his own destiny and crown with success his own efforts. No period in the history of man was so fraught with universality of power and divinely as is the present one. There is a general awakening to the higher truths as taught by the silent forces of nature har-

nessed to the intelligence of man, beaming out from his inner consciousness of what is, and of what may be, if the course of pursuit is rightly directed.

The law of sequence is an important factor in new discoveries. It is the key that unlocks many mysteries, and opens the door to the solution of perplexing problems which confront us on every hand. It is nature's method of disclosure, nature's plan of unfoldment. The secret of success in any line is persistent, determined application of mind and body. The established facts in science have become so by repeated experiments. Man is where he is to-day in the scale of ascendancy because of the age in which he lives. There is no higher law extant than that man is his own revealer of truth. He is a world within himself, and as his own individual powers go out to meet the unknown and invisible, which is all-pervading and all-dominant, new revelations come to his soul. The Infinite lies all about us and within us, between which there is a close correspondence. The higher developed the soul becomes the greater is the harmony between the two worlds. Only on the path of analogy can we hope to gain a more complete understanding of the laws of life. These laws are so interwoven into each other and into the texture of our being, that it is with the utmost delicacy of thought we can trace them out and apply them. Thought is potent to create order out of chaos, and to convert us to a new world of being, that lies all about us in illimitable space, and which contributes more to our well-being than we yet have powers to conceive of, in our crude, undeveloped state. As we grow into higher conditions of being, and are thus enabled to grasp more of the Infinite of which we are already a part, we can the better solve the mysteries of life, and better understand the intricate workings of those laws that control matter and spirit.

STEPS UP THE LADDER—MATERIALIZATION.

By G. B. STEBBINS.

Ever-changing are the forms and marvelous the transfigurations of the stuff which we call matter. The invisible becomes visible and vanishes again. The forest leaves are green at night, an early frost chills the air, and in the morning the varied glory of autumnal foliage delights the eye.

Moisture, drawn up by the sunshine, is unseen in the blue sky, a change of temperature, or of electric conditions, condenses the invisible vapor and the rain floods the thirsty earth. Fluid water becomes solid ice, which changes to water and mist, and to vapor too fine for our poor eyesight as the mercury rises a few degrees in the thermometer. The chemist mingles invisible and colorless gases and his combinations bring before us fluids, and even solids of varied colors. He turns the fiery jet of his hydro-oxygen gas against a bar of iron which soon becomes a smoky cloud floating away and escaping our sight. Only a little pile of ashes, a small part of the iron, is left. Materialization and dematerialization are no miracles. They come, under law, in the great plan.

THE DOPPELGÄNGER.

To use the German name for the appearance of the form of a living person to friends in the distance—is proved by a host of witnesses. If the chemist can take up two retorts, filled with invisible gas, and pour their contents together making a visible liquid or solid, shall not the spirit the real man, send forth at will a shadowy image of its body? The chemical wonder is granted by all, the doppelgänger is like it in kind, finer in degree because spiritual chemistry is finer than that of the laboratory. It also shows human design and sympathy.

Suppose spirit materialization true, and its results are the same, in kind, as we see through nature's wide realm, in the chemist's laboratory, and in the doppelgänger. It only goes a step higher, and shows human sympathy reaching like a golden chain from the life beyond to our earthly existence. Whether the spirit materialized is always present, what agencies it uses, whence its materials for a visible form are drawn, may be open questions, but the design and will of ascended friends to give us signs and

tokens of their existence and dear remembrance is the great matter.

THE SPIRIT-FORMS

I have seen were sometimes half made up, or shadowy and wavering, oftener perfect to the eye, and in a few cases where such trial was feasible solid and natural to the touch. Once, at the farm house of George W. Taylor, twenty-five miles south of Buffalo, with a few choice persons present, I stood by the curtained door of a closet used for a cabinet and saw, and spoke a few words with William White, a founder of the Banner of Light—a true and devoted man. Holding his hand in mine it was long, thin, narrow and natural in feeling, while the hand of the medium, who sat some feet away, was plump and broad. Form and features were lifelike and utterly unlike the psychic—a woman.

We hear—as notably of late from far off Finland through Aksakof at St. Petersburg, the witnesses highly reliable—of partial dematerialization of the bodily form of the psychic in a séance, and of transfigurations in which the features of the psychic seemed largely to assume the aspect of the alleged controlling spirit—never with any harm to the persons thus affected. Waiting for more light and proof we may bear in mind that the nerve-force of the psychics, and probably their physical substance, is drawn on, as helps to materialization, and in other forms of manifestation also, but in less strength. Therefore violent raids on séances should not be allowed, save in possible cases where gross fraud has been foreknown. An electric device, like that of Prof. Crooks in London, which shall register to an outside operator through connecting wires every pulse beat of the psychic, is a far better detective than the rude grasp of a blundering intruder which may and has sometimes done great harm.

USE OF FACTS.

Not only in spirit materialization, but in other, and perhaps higher, phases of psychic investigation, facts are blessing or bane as wisely or unwisely sought and used. The richest gifts, when perverted, sends us to the lowest depths. New upward paths must be trodden gladly and reverently, but with careful and well chosen steps. The wisely rational spiritual thinker is uplifted and strong, the wonder-seeker is blind and weak. Broadly viewed, and remembering the poor fate of the wonder-seekers, the great spiritual movement, and the later phase of psychical research which emphasizes the study of the life within as well as the life beyond, have been, and are to be, of high benefit. "Pure religion and undefiled" will gain in living inspiration and larger reason, science will be vitalized, and life will reach higher levels in the light they bring us.

Spiritual culture, the growth and use of our soul-life, intuitive knowledge and insight, open vision of the spiritual life here and hereafter, and the deep sense of the all-pervading presence and power of the over-soul which comes with "self-knowledge, self-reverence and self-control" are before us and above us. Every fact of spirit-presence, or of clairvoyance or other psychic power within us, may be made steps of the ladder up which we climb.

BETWEEN TWO DUTIES—A "STRIKE" SKETCH

By OLGA ARNOLD.

John Hansen was returning from the suburbs, where he had delivered his last load on Saturday evening, and he was happy. It had been a hot day, but he had been comfortable, for his employer had given him, in the morning before starting out, a new shade for his seat, and while on the wagon, the sun's scorching rays had not touched him.

For six months he had been constantly employed and though receiving but \$12 per week, he thought himself fortunate; since, previous to this period, he had not been able to hold a position a sufficient length of time to enable him to settle arrears, caused by preceding periods of enforced idleness.

John was industrious and attentive to business; but once without work and conscious of the uncer-

tainty of getting it in time to ward off want, there being so much competition, he eagerly took whatever position he could get, whether it were a temporary one, or a permanent one, offering scarcely living wages. If he found himself in a desirable place it often happened that depression in business or some other cause made it necessary to lessen the number of employés; and in such cases he was always the first one discharged. His faithfulness was of no advantage to him, for employers could not conceive of such devotion as his in the business world; and his humility proved detrimental to him, as it made it easier for them to say "go" to him, than to prepare studied phrases with which to approach the more independent, self-assertive working men, who were apt to argue the case, and remind their employers of direct or implied promises regarding permanent work.

But this period of steady employment, with economy, had enabled John to pay off his debts. The \$12 then due him would pay the past week's grocery bill and leave enough for the coming week's expenses, which state of affairs he had not known since he became a father.

He calculated that he would soon have enough to purchase for Mary the black alpaca dress which she had long wanted. Jennie King, who lived in the flat beneath them, had such a dress, and Mary had admired it, and hoped that she might have one too. She also longed for a blue cloth dress for her little Effie, and she wanted it trimmed in gilt braid, like the one little Rosie King wore.

Tom King who went about his business with an independent air, always had work to do, and his wife and child knew no great need. John often made comparison between his own wife's situation and that of her more fortunate neighbor, and he took no little blame upon himself for Mary's privation. While he felt that he had done the best he could, this did not lessen in his mind, his responsibility as the head of a family.

As he drove back to Morrell's store to turn in the horse and wagon, he was happy in considering his prospects, and he planned to talk to Mary about them, and tell her about the new cover that had been given him for his wagon seat; and he imagined the pleasure that he would be the means of giving her. He also planned a long car ride into the country the next day; and his dignity arose at the thought of being able not only to provide for the necessities of his family, but to greatly add to its happiness.

When he reached home he asked "Mary how much would a new alpaca dress cost?"

Brightening up, she said, "Oh, John! Can we get it now?"

With true pride and wholesome dignity he replied, "Yes my dear, you shall have the dress in a few days, and Effie can have one too."

Wife and child drew near him; the former rested a hand upon his shoulder, and the latter climbed upon his lap, repeating "a new—dress—papa? a blue one? dress like—Wosie—King's?"

"Yes darling," said he; and then he spoke of his prospects; and told Mary about the cover that had been given him to keep the sun off, and he expressed his belief that his employer appreciated him and would keep him. "It does seem," said he, "that our troubles are past. I always thought if I could get on my feet once, that I could get along. I'm faithful, Mary, and ought to have a show."

"Yes, John, you've always been faithful, and I believe Mr. Morrell appreciates you. He's the only one who ever gave you a cover for your wagon seat."

As the evening advanced, while attending to her simple household duties, Mary kept repeating, occasionally, "and he really shaded your seat on the wagon, John? How nice! It will keep the rain off too. Well, we'll have lots of nice things soon."

At length she said, "John you must have something new, too."

"Never mind me," he said cheerfully; "keep mending the holes in my white shirt a little longer, and I think, with my coat on, the patches on my trousers

will not be seen, and I can dress up a few more times in my old clothes; you've wanted things longest; so I can come last."

"Well, that's so about the shirt, John; the bosom is good yet and I can keep it together a while longer."

When that evening and the next day had passed John and Mary had fallen into that state of serenity which follows the first outburst of enthusiasm upon the coming of good fortune. Their prosperity being assured, they were ready to turn away from the boon itself and enjoy the thought of its multifarious implications.

But starting to work the following Monday morning John was accosted by Tom King in front of the latter's door with: "The teamsters are going out on a strike; going out too?"

"No," he replied, instantly.

"Going back on the rest of us? Not going to show that you are with us?"

"Well, I am satisfied with my place; you know I've had a tough time to get regular work, and I can't give up my job, Tom," he said sorrowfully, and continued, "I'm sorry for the boys who have a complaint, but how can I give up the only place I ever had worth having?"

"Well good-bye," said the other. "Think about it. I know you'll come out with us."

They separated and John proceeded to the store, thinking as he went along, about his fellow-teamsters. He wished they had good places like his own. He kept thinking about their efforts to get their rights, and about his own struggles; and then thinking of his dear ones, dependent upon him, and of his two past happy days of planning for their pleasure, he leaned toward selfish considerations of the situation; but he was not without conscience, and the more he thought of the disadvantages of his class, the heavier became his burden, because more difficult it grew for him to decide between what seemed to be two duties, equal in their claim upon him.

He reached the store and started out with a load, but after going some distance he discovered that he had forgotten to get the address where he was to deliver it. He turned back, bitterly reproaching himself for his forgetfulness and the loss of time, but when he had hurried and worried to make good the lost time, and had delivered his load and started back for another, some one shouted, "Hello, John Hansen! You're coming off that wagon next Thursday?"

"I don't know Jim," he replied, dejectedly.

"Come, now," said Jim Freyer, "Say you will strike with us."

"I need work," said John, "and it is hard, now that I have a start, to give up my place. Mary and Effie must be cared for, and then my boss is good to me; look at this cover he gave me Saturday."

"Oh, he ought to give you that. He deserves nothing for giving it to you. Tim Ray's going to strike and so's Bert Lane and Fred Parks and Tom Hunt, and nobody's going to stick to work because he's got a good job; 'tain't right, John; we never could get what's due us if we didn't stand by each other."

"That's so; I'll try to do right, but who's going to feed us and our families while we're out," he asked; though the possibility of being without the necessities of life was not so painful to him as the thought of not having the alpaca dress for Mary and the little dress like "Wosie's" for Effie."

"The union will give us something to live on," said Jim.

"Something to live on," thought John. For two days his thoughts had rested upon the beautiful prospect of having more than the necessities of life, and this promise of "something to live on," appeared meagre and not worth having; and in his despair he broke out: "Jim Freyer, for five years I've fed a wife and little one, and kept barely comfortable clothes on them, and for five years I've hoped to do better; but I didn't know till last Saturday what a blessing it was to feel that I could buy some nice things for my dear ones; and I didn't know till then what it was to have my boss show that he thought of my comfort. When

he said to me, 'John, I have a nice new cover for your wagon seat to keep the hot sun off,' I tell you Jim Freyer, my heart just swelled up; and I never before felt so glad to work for a man. It made me feel too, for the first time, that I had a sure, steady job; and having then enough due me to pay my last debt, I felt that I was going to live like a man and feel like one; and poor patient Mary," he continued, "how glad I was to be able to give her more than something to live on;" then hesitating, he said slowly, and in a changed tone, "and besides, it's hard to quit a man when I've no complaint."

"Seth Steven's going to quit," said Jim, in lowered tone, "and he says he's no complaint, and he's satisfied with his wages. He cares a bit for the rest of us and is going to stick to us."

Whether this statement was intended for an appeal or not, John was touched and he said, in a sort of mournful way, "I'm a friend to you too, and I'll stay by you." Offering his hand, he said, "I must go now; good bye."

Tuesday and Wednesday found him on the wagon as usual. He requested Tom King to say nothing to his wife about the strike that was to take effect Thursday. He wished, he said, to tell her about it himself. But whether it was lack of courage that made him postpone what he knew would be a sad disappointment, or prudence, with the hope that it might yet come out right, he did not mention it.

Mr. Morrell, noticing John's usual punctuality, and concern about his duties, thought he had nothing to fear from the possibility of being without a teamster.

When Mary questioned him regarding his troubled look, while at home, he said that he didn't feel very well; and when she asked him why he awakened and turned in his bed so often through the night, he said he had bad dreams.

Monday night his sleep was too light for dreams, but Tuesday night, having passed the day in wavering between two duties, now thinking he would turn to one and then feeling that it would be better to face the other, he went to bed with a weary mind; and in his dreams the thing assumed the same shape, till finally he dreamed that the whole affair of the strike was a dream, and that he had awakened to find it so; and he was overjoyed that he could really get the alpaca and little blue dress, and that he was free to go to his daily duties undisturbed.

But the real awakening made John's last day at work most sad, and unfitted him for sleep the following night. It would have been better for him had he been able to dream—to dream bad dreams, vague or mixed ones, but his eyes closed not.

Earlier than usual, Thursday morning he went to Mr. Morrell's barn and took down the harness from its peg. He did not put it on the horse, however, but stood with dejected mien for some minutes, his arms hanging slackly, allowing the harness to half lie upon the floor.

Slowly he raised his head, and hanging the harness up again, left the stable; but as he turned from the alley into the street he drew the sleeve of his blouse across his eyes, where some tears had risen from his heart. Had you seen him as he passed along the street you would have thought "He has aged ten years in a few days."

"ROTTEN APPLES."

By BERTHA J. FRENCH.

Sometimes our thought wanders dreamily through the long ages gone, the Azoic, Silurian Devonian, until we come to the age of man. Then we wonder, if—in some future day that nestles by this river of time—its people will not then look back to this present era and name it the Crankiological Age; an age when all social and political conditions were conducive to all sorts of cranks and crankiologies (so-called).

We are aware that there are a few Spiritualists who think that the spiritualistic press and the rostrum, should be intent only on the subjectively spiritual, the séance and the summerland.

Should not, Spiritualism be—and is it not in its true sense—broad and comprehensive enough to consider everything that affects the destiny of man. Should it not be Janus-eyed, looking upward toward the Spirit-world, asking the guidance of the departed ones who live on earth again in inspiration to their fellow beings—also looking backward and thus from experience and inspiration learning to right the wrongs of the hour. The feud between employer and laborer is the present important subject to every lover of justice. The feverish condition of the body politic has expressed itself in various prophetic symptoms. There have been riots and strikes. Coxyism is followed by Debsomania. The symptoms fade, but the disease remains prolific of new and more erratic symptoms. Anarchy and dynamite are the expressions of ignorance insane from injustice.

For these crazed individuals the gallows and the guillotine are the prescriptions of our highly civilized (?) countries. The social health does not improve as rapidly as might be expected from these excellent remedies.

Great corporations form combinations to pay fixed low wages to their laborers. That of course is "all right." The laborers form combinations to enable themselves to gain a decent living—that is the height of impudence—for according to a millionaire manufacturer—the laboring class are only "Rotten Apples." And what right have "rotten apples" even to try to improve their condition? But if present conditions continue the golden jacketed aristocratic looking apples may find that there is a powerful infectious element in the plebian fruit that may prove dangerous to the whole tree of capital.

The autocrat of Pullman had a lesson in that direction. May all railroad magnates assimilate the effect of that lesson is "a consummation devoutly to be wished." America presents the most favorable conditions of any country on earth for the laborer. Here the working man has the power and privilege of the ballot. (But until that right is extended to woman there will be the blush of shame on the cheeks of the Goddess of Liberty). When through the slow gradations of individual evolution, the working man learns to use the ballot intelligently there will be one step gained. But what is most needed in the difficulty between labor and capital is, instead of the present dominant selfishness, a mutual, fraternal feeling of consideration, a more comprehensive, broad-minded attitude—each realizing the difficulties and perplexities of the other. Only a few sparkles of the sunshine of human kindness; only a little human love and capital and labor would become what they should be, friends with mutual interests. But it is in Russia, in that vast country ruled by the allied powers of Czar and church, in that religious country, where tyranny in the purple robes of might, grinds to dust the liberties of millions of trembling serfs, where Siberia opens its abyss of icy jaws to receive its dead yet living victims into foul crypt-like kennels where human beings are closely packed in filth inexpressible, a few patches of rags for a bed, and vermin infected rags for a covering. But above the kennel doors we may read comforting mottoes of Scripture like, "Come unto me all that are weary and heavy laden and I will give you rest." It is here where it is realized—in its most terrible significance—that awful word, oppression. Think of the Russian Jews who, whatever their history may be, are more to be pitied than despised—forced by Russia's tyranny to wander in the desolation of exile, without a country, money or a home, and we might almost add without a friend. May the inspiration of the spirit word, may individual effort, and the mighty power of press, pulpit and rostrum, be concentrated to the promotion of the feeling of universal familyhood. It is only by concentrated effort that the time will come when the arching sky, as it bends over every nation, will find love on the throne of the world and that country esteemed the richest that has most of fraternity, equality and liberty. The true aristocrat will be the one who acts the noblest.

WILLIMANTIC, CONN.

THE FORMAL SOLUTION OF THE PROBLEM OF MEDIUMSHIP.

BY DR. JOHN E. PURDON.

It was with very great pleasure that I read the articles in *THE JOURNAL* of the 18th of August, showing as they do the strong interest your readers take in the elucidation of the true theory of materialization. But the matter of chief and absorbing interest to me individually was contained in your editorial remarks concerning the biological researches and conclusions therefrom of that great and accomplished thinker, Dr. Edmund Montgomery.

I read his articles on "The Unity of the Organic Individual," and related subjects as they appeared long ago in *Mind*, the English quarterly; and I am free to confess that never was I so much struck or so influenced in the trend of my thoughts as by the study of his writings in the broad field of vital philosophy. I regarded the late Professor William Kingdon Clifford and Dr. Montgomery as the two men who were to be taken as the safest guides for the discovery of the true meaning of the problems set before us by the mysterious facts of modern Spiritualism. Although neither of these gentlemen was a Spiritualist—Clifford indeed laughing at what he facetiously termed "syklick force"—I could plainly see that they were both potential Spiritualists, inasmuch as the one supplied the form while the other suggested the matter for a theory of human enlargement that would include what we call Spiritualism in the specialized sense of the term.

Before venturing to write anything upon so important a subject I spent several years in study and practical research, finally arriving at the conclusion that the dogmatic method of treatment was quite useless for the instruction of the outside world or for drawing the serious attention of the educated public to the dawning of the new light of hope that was being so refreshingly awakened in our hearts. I saw that science must not be opposed by that which it regarded as entirely subversive of its methods and its tenets, but that it must be supplemented by new science which was no more than a logical extension of old and established science—the correlation of new and strange facts with old and established facts—and that by an application and extension of the physiological method. Whatever our fancies and beliefs may be regarding the Pauline solution of the problem of continued existence—"there is a natural body and there is a spiritual body"—it is evident that however urgent the conclusion is to the Spiritualist pure and simple, from the exact examination of the facts passing before his eyes, still science demands a closer relation between the successive terms that lead up to such a stupendous inference than that supplied by an appeal to our ignorance of any other possible solution.

Taking the two cases of mechanical action at a distance, outside the physiological range, and with it materialization as a closely related manifestation, I considered I was justified from my own experience and from the published accounts of persons upon whom I could rely, in advancing the hypothesis that a change might take place in the protoplasmic elements of the body which would permit them to exert recognizable stresses in the ether of space, whereby it would be the medium of communication between the body of the sensitive and the external world animate and inanimate, or to flow out en masse in an altered fluidic condition for the construction of a materialized body in apparent whole or in part. Now I acknowledge that the difficulty lay in the determination of the tissues which should go to supply this living material; whether the nervous system, or the blood directly, or the sarcoic elements of the muscular system. I left this question of detail an open one, though, from the fact of my naming the plastic material "sensori-motor stuff," it was evident that I wished to endow it with the attributes of both the nervous and muscular elements, in some unknown way proper to itself. The great objection to such an hypothesis of course lay in the accepted theory of cell formation in which the cell wall was supposed to

enclose and isolate the protoplasm of the body as separate units; but facts of observation obliged me to formulate my own hypothesis, for I could see nothing else in the cloudy stuff of the Beattie photographs, which I had direct from Mr. John Beattie himself, nor in the stuff described as seen flowing out of the sides of the medium during the process of materialization, than an allotropic form of protoplasm adapted to new functional activity.

Now I venture to call attention to the passage quoted by Dr. Montgomery in *THE JOURNAL* of the 18th of August: "There exist in the tissues and organs such manifold connections between similar and dissimilar cells as render it altogether justifiable to regard the entire body as a unitary map of living substance, in fact as a symplasma"—and in connection with it I must refer to my own theory of the "work-image" suggested to me by the results of researches with the sphymograph, in which I found as a matter of the most complete certainty that, however caused, the blood distribution of one individual might be made to resemble that of another from whom he generally differed. Blood being the energy-bearer, the inference was that the dynamical state and with it the psychical state of one person might, to a greater or less extent, correspond with that of another. Whether, however, the medium of communication in this instance should be regarded as the altered protoplasm of one body passing over to another or merely propagating stresses from the active to the passive individual is a question beyond our power to answer in the present state of our ignorance regarding the possible physiological functions of the ether; and it would certainly be a dangerous matter to risk a guess in that direction, since we know that mind can act on mind independent of terrestrial distance. But the point of my comparison of the theory of the "work-image" with that of the "symplasma" in the passage quoted above lies in the fact that in both there is the recognition of a general unitary condition of the bioplasm of the body, the one from the histological and physiological, the other from the dynamical and psychical aspect, each prepared to account for the most wonderful occurrences by the action of directing forces originating from within the limits of the living matter itself.

The outward flow of a unitary substance under the action of intrinsic forces is much more easy to grasp in thought than the building up of an image or presentation of a living being by forces from without, however spiritual they may be conceived to be, acting upon so-called elements derived from the body of the medium and the sitters in the circle; the latter involving all that artificial supernaturalism against which Dr. Montgomery so eloquently and successfully contends in his most recent as well as in his earlier published papers.

I take credit to myself for having stated years ago in *THE JOURNAL* that Spiritualism as we deal with it was a department of biology and anthropology, though I might now be more exact if I reversed the terms and made the latter sciences sub-departments of the greatest science which the mind can pretend to grasp. I have consistently attempted to work out a physiological theory of mesmerism by the application of the principle of reversibility, which would permit the return of extended sensori-motor stuff to the limits of the physical body from which it was derived or, which is an essential feature of this idea of reversibility, its appropriation by an organism of a similar kind; upon which hypothesis such a vast array of spiritual or quasi-spiritual facts can be accounted for; community of feeling and perception, healing mediumship, etc. Another parallelism, between my published theories of thirteen years ago and the views of Dr. Montgomery regarding the fundamental thought of muscular activity, lies in the fact that I was obliged to assume that all activity in the organism was the result of the breaking down of a high class mode of energy, which it was the special function of vitality to create; and which before being broken and exhibited in a degraded irreversible mode, as in the action of the muscular system, might

exercise its higher functions through its property of reversibility, i. e., it might act directly upon the ether, it might pass over to another, or after being used for constructive purposes external to, though not entirely cut off from the body extruding it, it might be returned to play the humbler physiological role familiar to our common experience.

I would like to quote Dr. Montgomery from the same number of *THE JOURNAL* as before: "Formerly 'contractility,' an occult property, was regarded as the essential and fundamental endowment of muscular fibres. I showed that contractility is only a retrograde phase of a process whose reintegrating phase is accompanied by active elongation. I also insisted that muscular substance by dint of the chemical changes, is itself the source of muscular force; and not as was generally taught a mere apparatus in which force is developed by means of the oxidation of food-particles."

So far, I think, I have justified my statement that my theory of mediumism is founded on the most correct and now the acknowledged physiological thought; but I may add that one of my first papers started with what I called the "dissociation of the muscular consciousness," for want of a clearer idea. I saw that work could be done at a distance from the medium and I also saw that it could not be done by the muscular system as we know it during conscious activity. Analogy was here my guide. I knew that in putting up weights of over 100 pounds on my right hand, that, when I would miss my push, from the weight rolling off after I had made the voluntary effort to expend the energy sufficient for the lift, I would experience a sickening feeling of exhaustion that must have some definite psycho-physical meaning. Rightly or wrongly I inferred that there was some other mode of voluntarily expending energy than through the muscular machinery. How I did not know; but I thought that under changed psychical conditions the stored energy of the body might be expended in a mode analogous to volition, and hence, to prepare the field for such a cycle of operations, I "dissociated the muscular consciousness." The idea was at any rate useful as a guide.

My view of that psychical dislocation we term mediumship goes to regard it as indicative of a certain instability existing between the fluent, plastic, living part of the body and that more stable, fixed and inanimate part which either has not yet been endowed with vitality in the ordinary sense of the term or has already passed through that stage with the exhaustion of most, if not all, of the potentialities of living matter. The coördination of the more active and vital to the less active and vital in its entire routine of change is a question of such extent and difficulty that it can only be hinted at here. It involves the radical facts of nutrition and inhibition, of self reproduction and autonomy, but in place of attempting to enter into particulars regarding these unknown quantities I shall advance a general thesis which has much to recommend it from the standpoint of mathematical analogy.

(To Be Continued.)

MAN is so great that his greatness appears even in the consciousness of his misery. A tree does not know itself to be miserable. It is true that it is misery indeed to know one's self to be miserable, but then it is greatness also. In this way, all man's miseries go to prove his greatness. They are the miseries of a mighty potentate, of a dethroned monarch.—Pascal.

I call to the world to distrust the accounts of my friends, but listen to my enemies,—as I myself do.

I charge you, too, forever, reject those who would expound me,—for I cannot expound myself;

I charge that there be no theory or school founded out of me;

I charge you to leave all free, as I have left all free.

—Walt Whitman.

SPACE.

It is at first sight a remarkable fact that the philosophy of Kant and that of Swedenborg have much in common. Kant himself, as quoted in Worcester's "Life and Mission of Samuel Swedenborg," says: "The system of Swedenborg is unfortunately very similar to my own philosophy. It is not impossible that my rational views may be considered absurd by reason of that affinity. As to the offensive comparison, I declare, that we must either suppose greater intelligence and truth at the basis of Swedenborg's writings than first impressions excite, or that it is a mere accident when he coincides with my system—a *lusus nature*. Such a wonderful agreement exists between his doctrines and the deepest results of reason, that there is no other alternative whereby the correspondence can be explained." The idea of the Swedish philosopher with reference to space, may be gathered from his statement, that spirits and angels "are substantial men, and live together like men of the natural world, upon spaces and in times which are determined according to the states of their minds." Thus to Swedenborg, as he expressly declares, space exists only as a mental state. But this is practically the opinion of Kant, to whom space existed only as a necessary condition of human thought, and therefore can be none other than a state of the mind. Space is indeed the philosophic expression of material existence, as time is of its presentation in thought, for succession, in which time appears to consist, is only a series of presentations, and time which is not present exists only in imagination.

But is there no space apart from the extension of material objects? When we look from one object to another our sight passes through something, and when our gaze is transferred from the earth's surface to the sun it has traversed what is called a "space" of more than ninety million miles. On a starlight night the range of vision is indefinitely increased, until by the aid of a telescope it may pass beyond the limits of calculation. If it be said that the existence of bodies, even of the vast multitudes of stars, does not require that of space, which is merely an attribute imposed on objects by the mind, we would ask what is meant by "space?" If it is affirmed to be a condition of thought in relation to the external world, then the condition must have relation to extension, which may be regarded as the reality of space. If extension is merely an idea then the universe itself must be merely an idea, as the universe does not exist apart from the extended objects it contains. The externality of something answering to extension, whether this is an idea or not, must be admitted, and it has relation to the objects supposed to be extended. There are good reasons for believing in the existence of an all-embracing medium, the ether, by the undulations of which the radiations of the most distant stars are conveyed to us. The ether itself, therefore, must be credited with what is called "extension," and the extension of the ether as it embraces all objects, thus becomes equivalent to that of "space" and extension itself is, however, only a phase of existence, as nothing can be conceived to exist unless it has extension. Therefore space, which is extension, must be regarded as evidence of the existence of that which is external to the mind.

It is not difficult to prove that this conclusion is consistent with the opinion that space is a condition of thought. For space being equivalent to external existence, to make it a condition of thought means only that we cannot think of anything without supposing it to exist. When the object of thought is material, then we give it extension as the material expression of existence, which is outside of the mind itself.

When space is referred to, what is intended usually is some portion of space which is associated with a particular object. It is only in this sense that space can be accredited with dimension, and as all our thought is relative, the space which it conditions must be dimensional. It is, indeed, three-dimensional, that is giving extension in the three directions of length, breadth and depth. The real question, in relation to the "fourth-dimension" is

whether there can be extension in a fourth direction. As to this it is admitted that such a direction cannot be realized in thought. And yet the fourth-dimensional space is declared by some writers, like Mr. Arthur Willink (in "The World of the Unseen") to be in perfect contact with our three-dimensional space in all its extent, although lying outside and beyond it. This is due to the fact that the "higher space" thus predicated is a matter merely of direction. The line of the fourth direction is said to be at right angles to the three mutually perpendicular lines of which we have experience, and therefore instantly we turn into the fourth direction we are in the higher space. To the ordinary mind this sounds like nonsense, but it is not so to the mathematician, and Mr. Willink gives a mathematical formula representing a figure in space of four dimensions. The section of this figure which gives our own space is said to be a sphere, and we think that in this fact we have evidence that fourth-dimensional space as such exists only in the brain of the mathematician. For a sphere may be of indefinite extension in all directions, and although an infinite series of lines or figures may be inscribed inside of it, nothing can exist outside of it.

We quite agree with Mr. Wallace's opinion quoted elsewhere that we do not know space of any dimensions. We know space generally as existing, and we know objects as extended between certain lines and surfaces, and therefore as, we say colloquially, enclosing space. But the most we can rationally say is that they occupy certain relative positions in space, which in itself is boundless, as conceived by the human mind.

RECOMMENDATIONS OF THE LABOB COMMISSION

The Labor Commission in its report on the great strike, its causes, etc., affirms that the law should make it obligatory upon some public tribunal promptly to intervene by means of investigation and conciliation, and to report whenever a difficulty, such as that which occurred at Chicago, arises. The recommendations made by the commission are for the carrying into effect of that principle. In addition, however, it proposes that hasty strikes shall be prohibited, and that national trade unions shall be compelled to provide by their articles of association, that any person shall cease to be a member who takes part in any violence or intimidation during a strike or boycott; but that, on the other hand, members of such unions shall be no more personally liable for corporate acts than are stockholders in corporations. The commission further recommends the consideration by the States of the adoption of the Massachusetts system of conciliation and arbitration, and that contracts by which men agree not to join labor organizations, or to leave them as a condition of employment, should be declared illegal. That all employers should absolutely recognize labor organizations, and thus come in closer touch with their employes, is the last suggestion of the commission. This sounds like a truism in these days and yet says the Report: "Some of our courts, however, are still poring over the law reports of antiquity in order to construe conspiracy out of labor unions. We also have employers who obstruct progress by perverting and misapplying the law of supply and demand, and who, while insisting upon individualism for workmen, demand that they shall be let alone to combine as they please and that society and all its forces shall protect them in their resulting contentions."

The concluding paragraph of the Report, reads: "The commission is satisfied that if employers everywhere will endeavor to act in concert with labor; that if, when wages can be raised under economic conditions they be raised voluntarily; and that if, when there are reductions, reasons be given for the reduction, much friction can be avoided. It is also satisfied that if employers will consider employes as thoroughly essential to industrial success as capital, and thus take labor into consultation at proper times, much of the severity of strikes can be tempered and their number reduced." No one will deny the truth

of these observations, and it is hoped they will be taken to heart by both parties to the industrial controversy. Undoubtedly both have been to blame to some extent in the past, but the workman much less than his employer, as he has had to enforce the acknowledgement of his rights step by step, and no wonder if in so doing he has sometimes through ignorance as much as willfulness, overstepped the boundary. That large employers have been far more to blame is evidenced by the statement of the commission, that much of the real responsibility for the recent disorders "rests with the people themselves and with the government for not adequately controlling monopolies and corporations, and for failing reasonably to protect the rights of labor and redress its wrongs."

A MODERN CHEVALIER.*

It is a high tribute which this biographer pays his subject in summing up his life work, and one worthy of careful consideration by the young men who may read this record of the noble life of a public man, and wish to emulate his example in winning public praise, and a revered memory. Says Mr. Cary of George William Curtis: "It is the sense of his character that finally remains most distinctly, most firmly, with the most vital influence from the contemplation of his life. Charm of many sorts he had, but the supreme and pervading one was the completeness with which he could render the charm of virtue, and the spontaneous and constant proof he gave that he was himself possessed by it." In spite of the occasional storm and stress which were inevitable in a many-sided public career like that of Mr. Curtis as a business man, a literary worker, an orator and statesman—his life was singularly felicitous in its personal environments and relations. Although his own mother died when he was two years old, he and his elder brother were happy in a loving and tender stepmother who once wrote them that she really believed she loved her "ready made" children the best. And indeed in what glimpses we get of the two brothers, Burrill and George, they must have been model and lovable boys in whom the moral, poetical and conscientious nature was more fully developed than in most youths of their age. The family was of good stock on all sides, intellectually and socially, the father was in easy circumstances, a bank president for part of his life, and he was indulgent to his sons and sympathetic always in his relations with them. Very early in their "teens" George and brother became acquainted with Emerson, listened to his elevated lectures and became animated by his ideals. In their home life in New York they were given the advantage of intellectual association and attended the churches of Dr. Orville Dewey, and Dr. Bellows. Two years' experience as a boarder at the Transcendental Brook Farm, from his eighteenth to his twentieth year, brought him into intimate friendly relations with all the noble spirits collected there; and from early manhood such as James Russell Lowell and Charles Eliot Norton were among his intimate friends—while later his marriage to Miss Anna Shaw, daughter of the wealthy anti-slavery enthusiast of Staten Island brought him into contact with a family animated with the noblest ideals, a family which gave to the world the gallant Col. Robert Shaw, who died at the head of his regiment of colored troops; and a daughter, Mrs. Josephine Shaw Lowell, who has worked so nobly in the cause of scientific and active philanthropy, is to-day showing what women can do in the way of municipal, moral, and political reform.

Thus from the beginning all his affiliations had been of the best, and he was somewhat prepared for his after work as litterateur and statesman by two years of European travel in early manhood. In addition he was naturally endowed with the charm of a handsome and noble personal presence. His biographer thus describes him in the fulness of his

*George William Curtis. By Edward Cary. American Men of Letters Series. Boston and New York: Houghton, Mifflin & Company. Cloth. Pp. 339. Price, \$1.25.

prime. "His form was manly, powerfully built, and exquisitely graceful. His head was of noble cast and bearing; his features were well marked, and in his later years almost rugged; finely cut, but of the type that is not blurred or effaced within the range of an audience. His forehead was square, broad and of vigorous lines; his eyes of blue-gray, large, deep-set under strong and slightly shaggy brows, lighted the shadow as with a flame, now gentle and glancing, now profound and burning. His voice was a most fortunate organ, deep, musical, yielding without effort the happy inflections suited to the thought, clear and bright in the lighter passages, alternately tender and flute-like, ringing like a bugle or vibrating in solemn organ tones that hushed the intense emotion it had aroused."

It is true that there have been many with like fortunate accessories of family, friends, position and fine presence who have woefully failed of their golden opportunity and also that these very characteristics may have made their hearts and intellects obtuse to the crying needs of the less happily situated masses of mankind; but George William Curtis was not of these, but rose grandly to the responsibilities and possibilities of his powers. A knowledge of what was demanded of him seems to have come to him very early, and at twenty or soon after, we find him writing with delightful freedom to his father thus: "Just now I am sad, as I close Webster's speeches which have occupied me for some days, to reflect how narrow are our sympathies. Born an American I am by that fact heir to certain responsibilities. But also I am born an inhabitant of the world. I owe to my country the duty of a citizen, but I cannot surrender to that my duty as a man. My obligations are imperative towards Englishmen and Frenchmen. If I am bound, so far as in me lies, to see that my land is well-governed, I must not forget that no government is essentially good for that land which is selfish and small. My country is well governed when the world is. All my obligations as a man include those of a citizen." To this high standard he kept his conduct all his useful life. These are elevated principles to be given expression to from so young a man, but it must be remembered that not only had he lived in a rare spiritual atmosphere of thought during his two years at Brook Farm, but a little later he and his brother Burrill had rented a small farm in Concord, Mass., near Emerson, where for two summers they, in the language of the elder "united in our own persons the freedom of a country life with moderate outdoor manual occupation, with intellectual cultivation and pursuits." They were then brought into intimate relations with Emerson, Alcott, Hawthorne, Ellery Channing, Thoreau and other thinkers, such as occasional visitors like Margaret Fuller, James Freeman Clarke and like-minded ones.

It is little wonder then that from such intercourse the clear, bright mind of Curtis went forth into the world of action with his soul definitely set toward freedom, or that as occasion rose for assertion of principle on any point, love of truth and liberty shone strong and clear therein so that there was for him no blind stumbling or halting toward the wrong direction, and when the time came for him to lead public sentiment with tongue and pen on the questions of slavery, woman's rights, or political wrongdoing, he was ready to utter his sentiments with no uncertain meaning.

Especially was he earnest and outspoken on the subject of woman's equality and suffrage, and when he was moulding public opinion in the editorial columns of Harper's Weekly or from the friendly cosy depths of "the Easy Chair" of the Monthly many a wise word and practical hint were given on the subject which, filtering through the public conscience, have done their part toward the possibilities open for woman to-day in this and other countries; and no chivalric knight of old ever did a braver deed in behalf of woman than George William Curtis did in offering when a member of the Constitutional Amendment Convention in 1867, the amendment demanding equal suffrage for women. His biographer says of him: "He was the most conspicuous and by far

the most competent of the advocates of the suffrage for women, and on his own proposition for an amendment in that sense, he made a speech more elaborate and brilliant than any other of his in the convention In fact not since his first assault on slavery and its consequences in American politics had Mr. Curtis entered a fight with more complete conviction, with greater ardor, with more careful equipment or a bearing, always within the limit of courtesy, more defiant," and Mr. Cary adds: "Certainly that considerable body of educated and intelligent women who feel and who are acknowledged to be, entirely fitted for a share in the political action of the community of which they are honored and useful members, must have recognized that no more gallant or accomplished champion ever bore their colors." Curtis tells in one of his letters his experience in giving an address before the Vassar students in which he advocated the ballot for woman, although conscious that many of the trustees and professors of the college did not believe in it at that period, 1870. He says: "I was never so cordially thanked even by those, like the President, who I thought might regret my coming. Maria Mitchell, the astronomer, was most ardent in her expressions. Several noble looking girls, who would not tell their names came up to me at the reception afterwards, and asked to take my hand. I felt more than ever how deeply the best women are becoming interested. Next week I am to speak at the anniversary of the Woman's Suffrage Association, and that I believe is my last public appearance for the present."

In religion Mr. Curtis was a liberal Unitarian and he not infrequently spoke in Unitarian pulpits. There is no evidence in the present biography of his having investigated or been interested in spiritual phenomena, but that he believed in continued existence is indicated in a letter written to his stepmother soon after the death of his beloved father in 1856. He says: "You may imagine how sad and strange it is not to feel father's interest and anxiety in my success. I used to read everything that was said about me with his eyes, and so gladly sent him all the praise. But I do not feel at all removed from his real sympathy and interest even now. He is lost to the eye, but not at all, even as a father, to the heart, I shall always live as if in his eye. In every act I shall always feel his judgment."

Whatever his creed or religious faith, Mr. Curtis however always lived the true spiritual life—a life of broad sympathies, lovingness toward all and unswerving loyalty to high ideals. It was a life which can well be taken as a model by all the young men of to-day who hope to make their mark in the world and be of service to their fellowmen—bearing ever in mind in regard to his finely rounded character the concluding words of his biographer: "His rare gifts he brought, a rich and constant tribute, and laid them at the feet of the conscience which was to him the divinely appointed Savior of the world."

S. A. U.

AUTOMATIC COMMUNICATIONS.

APHORISMS.

"Bow not at command of spirit in the flesh or out."

"Shun alliance with all who have only self in view."

"Souls worthy of control must show courage. Troy was not gained in one battle."

"Search for truth during the year now opening and fear not to speak when found. Search yet further and ye shall penetrate spiritual wonders. Your spirit of obedience to the truth will lead you to the light."

"Saul of Tarsus was as strong in opposition to spirit law as ye were, yet spirit power made him, spite of his own counter will, the Apostle of Apostles of Christianity. So shall it be with you."

"All who are in accord with great truths must ever receive contempt from guessers at the realities."

"True friends are those who know us for what we are."

"Agitate! Round goes the world, and round the ideas."

"Ever denial does arouse children to amend their ways."

"Soul passes through many phases, but each progressive phase gives new light as to the possibilities of the 'Me,' and higher spheres."

"The self conceit of mortal man
Is but a part of the eternal plan."

"Elevate as much as you can, render good for evil, slender as the opportunities are. Be faithful to your best ideals and good will come."

"Ever goes on the work of years though seen not of all."

"Philosophers are universal souls—creations of universal helpfulness."

S. A. U.

JESUS AS SAINT ISSA.*

The discovery of any authentic narrative giving particulars of a residence of Jesus, the prophet of Nazareth, among a people holding the Buddhist faith would be of the greatest importance. So much indeed has been written on the subject of a Buddhist origin of some of the leading ideas of Christianity, that evidence of a connection of some kind between the two cults is likely to be produced sooner or later. When produced, however, it should be viewed with the utmost suspicion, as the lack of such evidence is almost certain to tempt some one or other to supply it. Thus when we are told that certain Buddhist monasteries in Thibet possess ancient manuscripts which profess to give an account of the residence of Jesus among the Brahmins and the Buddhists, and afterwards among the followers of Zoroaster, during the period about which the Christian gospels are silent, we are inclined to listen to the story with incredulity. The story told by N. Notovitch is that while visiting the Buddhist convent of Moulbek in Ladak he learned that in the sacred writings of Thibet were recorded the name and deeds of the prophet Issa, who had taught the religion of Buddha throughout the west and who was put to death after enduring the most cruel tortures. This Issa became the Dalai Lama of the Christians, who separated themselves from the worship of Buddha. N. Notovitch was so fired by this intelligence that he determined to find the sacred writings referring to the prophet, even if he had to go to Lassa for the purpose. After a tedious journey he found himself at Leh, the capital of Lodak, the governor of which was a Hindoo, Vizier Suzajbal, "who had taken his degree of Doctor of Philosophy in London." About twenty miles from Leh is the famous monastery of Himis, which contains a vast library of sacred books, and N. Notovitch forthwith set off for the monastery. Here he found all the Lamas assembled to witness the performance of a great religious mystery, which according to the chief Lama is merely a representation of the gods enjoying a general veneration. After the festival, during which "masked actors are introduced, who represent fantastically the various states of existence—spirits, men, animals, etc.," the visitor accompanied the Lama to the principal terrace of the monastery, and as soon as a favorable opportunity presented itself he asked for further information as to the prophet Issa. The Lama appears to have been very communicative, and stated that the monastery possessed copies of the rolls which contained descriptions of the life and works of Buddha Issa, "who preached the holy doctrines in India and among the sons of Israel, and was put to death by the heathens whose descendants adopted the beliefs which he advocated, and whose beliefs are yours." Finally N. Notovitch inquired of the Lama whether it would be

*The Unknown Life of Jesus Christ from an ancient Manuscript recently discovered in Buddhist Monastery in Thibet by Nicholas Notovitch. Translated from the French and edited with an introduction and illustrations by Virchand R. Gandhi, B. A. Chicago 1891.

unfamiliar to recite the copies to a stranger, and was told that it would not be, but the Lama added, "I have no knowledge of where in our libraries these rolls are to be found; if you ever visit our Gonpa again it will be a pleasure to me to show them to you." Then the Lama excused himself, on the plea that he was wanted for the sacrifices, and the visitor returned to Leh. From here he sent the Lama a present with a message that he would visit the monastery again before leaving Ladak and hoped he would then be shown the rolls. N. Notovitch states that he had formed the plan to return to Kashmir and come again to Hims "in order to allay any suspicion which might arise regarding his persistent inquiries" concerning the rolls of which he was in search. Fortunately, while on his way, his horse stumbled and the traveler fell to the ground and broke his leg. This gave him the opportunity of visiting again the Hims monastery, to which he ordered his porters to carry him. He was kindly received and, although he was able to recommence his journey on the third day, he had in the meantime induced the old superintendent of the monastery, who waited on him, to bring him two large bound books, "whose large leaves of paper had become yellow by time," and to read him the biography of Issa. This N. Notovitch wrote down carefully in his note book according to the translation made by his interpreter.

The first striking feature of this narrative is the readiness of the Lamas to acknowledge that they had any manuscripts relating to Issa the prophet. The great difficulty in the East is, to get to know of the existence of ancient manuscripts, they are guarded so zealously from European gaze. But having once admitted the possession of the documents there was no reason why they should not be produced, especially as the superintendent was able to lay his hands on them without difficulty. Moreover, if he could be entertained at the monastery after breaking his leg, he might have stayed there before until he had seen the precious manuscripts. The visit of Hermann Schlagintweit to the monastery of Hims, between the years 1850 and 1860, has a bearing on the authenticity of this Buddhist life of Jesus. The brothers Schlagintweit spent years beyond the Himalayas inquiring into the sources of northern Buddhism, and it is extremely improbable that they would have failed in learning something of the Issa records if they had really existed. M. Notovitch states that the references to Jesus in the chronicles read to him were "mixed up without sequence or coherence so far as contemporary events are concerned," but they appear from his account to have been collected and translated into Thibetan, from different copies of rolls said to have been written in Pali, and brought from India about 200 years after Christ. They are not given in this form, however, by Mr. Notovitch, who says, "I have arranged all the fragments concerning the life of Issa in chronological order, and I have tried to give them the character of unity which they totally lacked."

What this statement implies is left to the imagination, and it is possible to believe that M. Notovitch has come across some Hindu or Buddhist references to a Buddhist saint Issa, whom he took to be the same as Jesus, and has put them together, introducing certain details to give continuity to the narrative. That the bishops and cardinals of the Greek and Roman churches to whom he submitted his manuscript should not have encouraged him to publish it, is not surprising, considering that its contents differ so materially from the orthodox life of Jesus. It was different, however, with M. Renan, and we cannot help thinking that M. Notovitch's account of his negotiations on the subject with the great French Orientalist is sufficient to throw doubt on the genuineness of "The Unknown Life of Jesus Christ." M. Renan is said to have proposed that he should be intrusted with the manuscript, so that he might be able to make a report on it to the Academy. Such a proposal ought to have been highly satisfactory, but M. Notovitch thought he would be robbed of the glory of the publication and withdrew the manuscript under pretext of revision. He abstained from publishing it until after

M. Renan's death, in order that he might not wound the susceptibility of the great master, so he says, but it is quite possible that it was to escape his weighty criticism. In any case it is impossible to accept the narrative as genuine without complete verification, as well owing to the unsatisfactory nature of the evidence in its support as to the character of the narrative itself.

PSYCHIC FORCE.

Upwards of forty years ago a psychological theory was advanced by Mr. J. B. Dods which is still worthy of consideration, particularly as he applied it for the explanation of the phenomena of Spiritualism. It was called by him the Philosophy of Electrical Psychology, and it was based on "the observed involuntary powers and instincts of the human mind." In many respects the theory much resembles that of Mr. T. J. Hudson, whose objective and subjective minds answer to the voluntary and involuntary mental powers of the earlier writer. Mr. Dods affirms that in his present existence man is so constituted, that while he is in his natural state of wakefulness he cannot exercise his instinctive, that is involuntary powers. If he could do so, "then all diseases, accidents, and dangers would not only be foreseen, but avoided by him, and hence the present state, where he is disciplined by sufferings and self-denials for a nobler and more elevated state of being, would be entirely lost; and hence his disciplinary school, founded by the Creator when he founded the pillars of the universe, and where have been taught the most sublime, grand, and useful lessons of earth, would be struck out of existence! But when he is thrown into the spiritual state, then the doors are burst open, the chains are broken asunder, and the imprisoned faculties of his instinctive nature are in a measure set free, and allowed to range both earth and heaven, and manifest their mysterious powers to men in the full exhibition of the most brilliant phenomena that seem to overwhelm the mind with amazement and awe."

We see from this passage that Mr. Dods sought in the powers of the human mind, rather than in the agency of spirits, the explanation of the phenomena with which Spiritualism is concerned. He appears to have been led to adopt his theory by the observation of the duality of the brain. For not only is the brain double, that is, it consists of a front or higher brain, the cerebrum, and a lower or back brain, the cerebellum, but each is also double, having separate lobes. The duality of the organs of the body is a remarkable feature, which still awaits an explanation. Dods saw in it the relation between the positive and negative forces which balance each other and pervade all nature. The cerebrum answers to the positive force and it is the seat, therefore, of voluntary motion, as well as of that which guides it, the volition, thought, and reason. The cerebellum, on the other hand, as negative, is the organ of involuntary motion and organic life; "it throbs the heart, moves the blood, gives power to the stomach to digest its food, and imparts energy to the glands to produce their secretions. It is the residence, the earthly house of that part of the mind that exercises involuntary power in accordance with the harmony of the universe. Each brain may manifest its intelligence and impressions separate and independent, as it were, of the other, yet there is, at the same time, an undisturbed harmony, a sympathetic connection existing between the two. The first manifests itself by the involuntary power of thought and reason. The second manifests itself by the involuntary power of intuition, and while doing so, the first has no remembrance, no knowledge of its acts. This is a state well-known to medical men and psychological writers, who call it double consciousness."

Mr. Dods makes a very ingenious application of his psychological theory, which apart from its electrical element, has much in common with the latest results of psychological inquiry, to the explanation of spiritualistic phenomena. A more particular reference to this theory is reserved for another article.

SPACE.

Dr. Alfred Russell Wallace recently wrote a letter to Light in regard to the fourth dimension of space as follows:

"The discussion on this subject seems to me to be wholly founded upon fallacy and verbal quibbles. I hold, not only that the alleged fourth dimension of space cannot be proved to exist, but that it cannot exist. The whole fallacy is based upon the assumption that we do know space of one, two, and three dimensions. This I deny. The alleged space of one dimension—lines—is not space at all, but merely directions in space. So the alleged space of two dimensions—surfaces—is not space, but only the limits between two portions of space, or the surfaces of bodies in space. There is thus only one space—that which contains everything, both actual, possible, and conceivable. This space has no definite number of dimensions, since it is necessarily infinite, and infinite in an infinite number of directions. Because mathematicians make use of what they term 'three dimensions' in order to measure certain portions of space, or to define certain positions, lines, or surfaces in it, that does not in any way affect the nature of space itself, still less can it limit space, which it must do if any other kind of space is possible which is yet not contained in infinite space. The whole conception of space of different dimensions of space is thus a pure verbal fantasy, founded on the terms and symbols of mathematicians, who have no more power to limit or modify the conception of space itself than has the most ignorant schoolboy. The absolute unity and all-embracing character of space may be indicated by that fine definition of it as being 'a space whose centre is everywhere and circumference nowhere.' To any one who thus thinks of it—and it can be rationally thought of in no other way—all the mathematicians' quibbles of space in which parallel lines will meet, in which two straight lines can enclose a definite portion of spaces, and in which knots can be tied upon an endless cord, will be but as empty words without rational cohesion or intelligible meaning."

We observe, with much satisfaction, that Mr. Myers has contributed to The National Review, an important article on "The Drift of Psychical Research." We like the word "drift." There is at present a wonderful amount of drifting going on in relation to this subject. But the drifting is not aimless and uncertain; it is the result of a strong current, and the destination is sure. No one knows that better than Mr. Myers, who significantly says: "Between the scornfully skeptical and the eagerly superstitious we have had to create a public of our own. In this task we have, at any rate, moved faster than we had hoped." Mr. Myers quite frankly accepts the Spiritualists' main contention, and says that "in the transcendental environment, where telepathy operates, many intelligences may affect our own. . . . some appear to be discarnate, to be spirits like ourselves, but released from the body, although still retaining much of the personality of earth. These spirits appear still to have some knowledge of our world, and to be in certain ways able to affect it, sometimes by guiding the sensitive's brain, or voice, or hand, as in trance utterance or in automatic script, and sometimes by employing his organic energies in ways more directly affecting his material environment." If this is an indication of the drift of psychical research, Spiritualists ought to be well content. We do not quite follow Mr. Myers in his very strong attachment to his doctrine of the "subliminal self," but we have the most profound respect for his really splendid patience and courage, and we are confident that he is doing a really apostolic work.—Light.

—Life itself

May not express us all, may leave the worst
And the best too, like tunes in mechanism
Never awaked."

—George Elliot.



TO MY LOVED STEPMOTHER.*

BY CORA WILBURN.

"Mama!"

I give to thee this day of heart-remembrance
The dear, familiar name!
And look upon thy counterfeit resemblance,
With my love's olden claim;
Smiles the response unto that call of childhood,
For evermore the same.

I trace once more my girlhood's path of roses,
In the far tropic land;
To songs divine the future's gate uncloses,
I hold thy guiding hand;
Life's holy sweetness, mother guarded,
Once more I understand!

Past, graciously awarded, benedictions
Still charm the lovely years;
Mid 'circling shadows of this world's afflictions
Seen through grief's mist of tears;
June roses glowing from thy garment's whiteness,
Thy radiant face appears!

I call thee on this day of heart-remembrance,
By the dear olden name!
My dream of life has been a mocking semblance
Of promised love and fame;
Thou only 'mid the clash of earthly changes,
Art evermore the same!

The same to me, in tenderness forgiving,
And love intensified
A thousand fold by life's diviner living;
And yet, how far and wide
The space between the souls of earth and heaven,
Only by love allied!

I crave and toll in loneliness of spirit,
Pursued the life-long quest
For the sweet peace my soul may not inherit
Until my heart finds rest;
As in the days when trust my life enfolded,
Upon thy mother-breast!

Thou, who art now so far beyond, above me,
Canst thou still condescend,
In guidance on the trial-paths so lonely,
To be my angel friend?
By earthly time, a long half century's changes,
With thy crowned-heaven life blend!

My mother still, forever and forever!
Whate'er thy high estate;
Eternal glory may no soul-ties sever,
A daughter's love dare wait,
In life-long trust close by the frontier guarded,
That 'shrines the morning's gate!

Thy long-bereft, with the dear name of childhood,
Invokes thy love, this day
Of gracious June, amid the blossomed wildwood,
The northern summer's sway;
To the celestial tropic shores of beauty
Call me from earth away!

Some happy morning hour of June, the golden,
Once more my willing hand,
Clasp in thine own, with all the fervor olden,
Pure love can understand;
Lead me to rest, and labor's task ennobled,
Into the Spirit-land!

There, the first word I breathed to thee,
Renewal glad in Heaven's felicity;
The dear familiar name restored once more,
And I thy child again for evermore!
"Mama!"

North Duxbury, Mass.

*Departed for the higher life June 29th, 1844.

SCIENTIFIC PRETENDERS.

TO THE EDITOR: While it may not be instructive, it is surely amusing to observe the pretentious airs of certain would-be scientific scribblers when they condescend to enlighten benighted Spiritualists through the columns of spiritual journals. I recognize the fact that some great thinkers, some of our finest scholars, are agnostics, possibly materialists. But I have in mind a class of writers who, while they are unable to comprehend, yet read the discussions of men of science on psychic subjects. It is these who repeat the terms and phrases of men of educational repute, knowing nothing of their meaning. For instance we find an occasional article in a materialistic paper in which the writer totally denies the happening of psychic phenomena. Driven into chancery by some skillful writer we may expect to hear him admit the phenomena and declare that he never denied them; denying, however, that they prove the persistence of intelligence after death of the body. It is certainly an undeniable fact and one which these writers should learn, that there are no better scientists than many of those

who have accepted the spiritual theory generally of psychic manifestations. "The subliminal self" of Professor Myer has been chewed over so much by pretenders that it begins already to ring comically.

How much proof does it require for these gentlemen to accept the spiritual theory? You see it is so very unnatural; in fact is supernatural! Now that settles it. But that we have some kind of a mysterious self, or person within us, who can step forth and do things which require physical strength, mental sagacity, in short, manifest traits of character and emotions peculiar to that deceased friend whom he represents himself to be; this is as natural as gravity. I doubt whether many who use this term as if it were the annihilation of Spiritualism can even analyze the word and define it. Why does not some one who is very familiar with the philosophy and doings of the subliminal answer with even the slightest modicum of common sense—why this queer individual calls himself a spirit? And why is he so particular as to name him whom he seems to be? Some one in THE JOURNAL of October 27th, gives a reason which I at first took to be sarcasm, but which on reflection I find is in good faith. If I recollect rightly (I do not have the article before me) this S. S. says he is a spirit because the medium expects him to be such. As ridiculous and thoughtless as this is, I believe it is a fair sample of the explanation. No thinker would adduce such an idea. It is the played out auto-suggestion of twenty years ago, Banquo like presenting itself in a new form. Let us reason upon it. If this is another self it must know what the other self knows. If this self has power to use the pre-knowledge of the first self, then this same power should of itself teach him that he is not a spirit. This proposition is indisputable. For if he come forth impressed with an idea, this is at once sufficient assurance of cognitive power. But let us pass from theory to fact. In 1848 how does it happen that Mrs. Fox was dumbfounded to learn that the raps claimed to be a relative? (dead person.)

D'ed little Maggie Fox (ten years old) answer herself giving this unthought of story? Again suppose this is a second self possessed of as much knowledge as is ascribed to it even—how does it happen to go still further and personate as in many cases the spirit of one whom the medium does not know? The answer like a stereotype advertisement is that this self gets this idea by mind reading. Thus this self who only thinks himself because the medium so thinks, has power not only to reason out what is in a sitter's mind but to give the false communication (that he is a spirit) and thus deceiving and all of this unconsciously! Reader please do not charge this last bundle of confusion on me, it is the legitimate leading of the subject. But let us go on, by this theory everything proceeds from the minds of the sitters. What now when the communication is false in every particular? What when a part true and the remainder false? Will this fine spun theory shrink and expand so as to cover both cases? Let us now take the case of a little girl seven years old; (I speak from personal knowledge.)

This little lady was a member of an orthodox family—time, 1855. I doubt whether a member of the family ever thought of Spiritualism. Before any member of the family knew it the little girl was amusing herself by watching her hand make crooked marks. She was discovered, a full fledged writing medium. While I know of this case myself, hundreds of persons know of similar instances. One squelcher on this theory is the common case of persons who do not believe any such thing as Spirit communion possible, and yet write automatically, signing by name of some deceased person. Pause and think of this case a minute. When Mrs. Catherine Stowe, a very sweet refined Christian lady, at that time living in Wacoosta, Wis., (Fond Du Lac county) first began to write a few words automatically on a slate, I sat with her several times. She persistently claimed it to be the devil; I as persistently claimed some electrical power, yet in one sitting she wrote a great number of names, and finally became a trance medium of considerable celebrity.

How dispose of the grand ideas flowing from the automatic pen of the wife of our highly esteemed and scholarly editor? She has given us many instances of automatic answers through her hand which I think will put the other self theory to shame.

A person is startled at hearing a voice; after perplexing investigation he finds this voice to claim spirit origin. In short

there is rarely any case which can be made to appear explainable under the second-self theory. Nor can we conceive of any explanation except the Spiritual which will meet all the conditions.

B. R. ANDERSON.

Concordia, Kas.

VICTOR HUGO ON THE TIPPING TABLE.

The tipping table has been sore derided. Let us speak plainly, that kind of derision has no force. To replace investigation by mockery is easy but unscientific. As to us we esteem that the clear duty of science is to sound all phenomena. Science is ignorant and has no right to sneer. A savant who laughs at the possible is very near being an idiot. The unexpected must always be expected by science. It has for a mission to stop, and to search it; rejecting the chimerical, taking note of the real. Science's only right is to vise facts. It must verify and distinguish. The sum of human knowledge is but the result of right choosing. The false allied to the true does not warrant the rejection of the whole. Since when are the tares pretext for the rejection of the grain? Pull up the weeds, errors, but gather the fact and bind it with others. Science is the sheave of facts.

The mission of science: to study, to probe everything. All, whoever we may be, are the creditors of research. We are its debtors also. It is due us and we owe it.

To elude a phenomenon, to refuse it the payment of attention to which it has a right, to lead it out of doors, to turn one's back upon it, laughing, is to bankrupt truth, to allow to go to protest the signature of science. The phenomenon of the tripod of antiquity and of the modern tipping-table has the right as any other to investigation.

Without doubt psychology will be the gainer thereby. Let us add this: that to abandon phenomena to credulity is to turn traitor to human reason. Moreover, as one can see, phenomena, constantly spurned and always reappearing date not from yesterday.—Victor Hugo, from Almanac Spirite for 1892.

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WOMAN AND THE HOME.

TO A DEAD HUMMING BIRD.

BY ALICE DENISON WILEY.

Dear little atom of sunshine
Whose very best song was a hum
Which stirred the drowsy grasses
And helped the summer come.

How harmless you were, and how happy!
At work for the nest and the mate,
You never found it too early,
You never found it too late.

When the careless breezes brought you,
You jewel of the air,
From the casket of the daytime,
Why did they not take care?

Oh, why did no blossom shield you
From the tigerish spring of the cat?
Was Nature too busy creating
To care for a murder like that?

Sweet life, did you fly from Death's finger
Some glad flower friend to kiss?—
More full the infinite meadows
Of honey and hum than this.

But oh! white breast of a lily,
Green, shining soul of a leaf,
How poor has grown my garden
Where the winds sigh out their grief.

I shall lay you to sleep with the pansies—
You will find old friends in them.
Now dream till the sunbeams call you
To poise from a pansy stem.

—Unity.

THE ADVANCEMENT OF WOMEN.

The twenty-second congress of the Association for the Advancement of Women was held at Knoxville, Tenn., last week, with a supplementary session at Atlanta, Ga.

The meetings are held annually in different sections of the country, and it is generally remarked that the presence of this body of women in one of our cities or towns is followed by an awakening of interest in the matters discussed during their stay.

The papers presented at this meeting in the South were many of them of unusual interest. Mrs. Wolcott, of Boston, spoke from her large experience with the waifs of that city of the dreadful consequences of the increase of population among criminals, and of the failure of most attempts to make good citizens of children whose parents are drunkards or otherwise vicious. The great evil to contend with is heredity. One of the most brilliant papers of the whole session was by Miss Margaret Chanler, a grand niece of Mrs. Howe and a sister-in-law of Amelie Rives. Her subject was "The Changing Type of Womanhood." She traced the life of woman from the little girl, and spoke with rare good sense of the relations, which should exist between daughters and mothers. Individual responsibility cannot be evaded on the plea of sex, for women are needed in all the relations of life. Miss Chanler was the youngest member present, and her beautiful face and winning manner added to her intellectual qualities charmed all who met her.

Dr. Ella V. Marks, of Baltimore, presented a report on the "Marriage Laws of All the States," showing clearly the necessity for a general revision of those laws so that some degree of unanimity may exist. Rev. Antoinette B. Blackwell was listened to with interest as she discoursed of "Limits of Self-Sacrifice." Her sweet face and sympathetic voice lead us to believe that the women who seek interests outside their immediate family, while not neglecting the same, grow old gracefully. She is said to have passed her seventieth birthday. If that is true, she is (as Holmes said of Mrs. Howe five years ago), "seventy years young."

Perhaps the most striking and original address was given by Miss Clara Conway, of Memphis, on "Ideal Justice." If there was a man present who was so grounded in his belief that women have all the rights due them that he was not converted by that paper, he was not heard from, while several conservatives admitted that her arguments were unanswerable.

She was followed by Mrs. Frank Stuart Parker, of Chicago, in a talk on "Aesthetic Dress." She won the attention of the audience from the start by announcing that

the reform movement which she represented did not propose to imitate man's dress (which she hinted was bad enough) in any particular. Mrs. Parker attributed much of the incongruity and senselessness of woman's dress to the fact that our fashions are set by the man milliners of Paris, who force upon us styles more suited to the male figure than the female. The good sense and logic of her address, whether she discussed the æsthetic side of dress, or the more important physiological side, carried conviction to the minds of those present, an audience composed of both men and women. By request she gave another talk to ladies after the close of the Knoxville meeting, and at Atlanta she addressed the members of a girls' school, who showed the liveliest interest in the suggestions as to physical culture and more sensible clothing for young girls.

One afternoon was devoted largely to the reading and discussion of a paper on the "Report of the Committee of Ten," by Mrs. I. S. Blackwelder, of Chicago. The interest aroused by that report shows that the people begin to see the need of a reform in the curricula of our elementary schools. The children need less "book learning" and more instruction on the real things of life—air, earth, water, physical forces of nature, etc. The discussion by Mrs. Parker and Miss Conway was along the line of broad, pedagogical thought.

The last evening gave us the two papers by Mrs. Ednah Cheney and Mrs. Julia Ward Howe. The wonderful intellectual vitality of the elderly women of this association is encouraging to those of us who have looked forward to a retirement from society by the time we are sixty.

The hospitality of the Southern people is proverbial. The members of the A. A. W. will not soon forget the cordial reception and social courtesies extended to them by the ladies of Knoxville and Atlanta.—G. B. B., in The Inter Ocean.

In his article on "The Small College Boy," Mr. E. P. Powell gives a well-deserved drubbing to those who take part in hazing. It is greatly to the credit of college girls that their good manners as well as their sense of right, prevents any such unseemly behavior on their part. On the contrary, in the colleges for women the older girls do everything possible to make the Freshmen happy and content. At Vassar, for instance, many a Junior asks to have a Freshman assigned to her as a room-mate, that she may help the newcomer to an immediate home feeling.—Christian Register.

The first colored woman to receive the degree of M. A. in the United States was Miss Mary Patterson, who was graduated from Oberlin College in 1862. In speaking of her, the Woman's Era, of Boston, says: "The schools of the district have sustained an irreparable loss in the death of Miss Patterson, who for twenty-five years rendered valuable service as a teacher. When Oberlin College opened its doors to women she was courageous, indeed, who dared to brave public opinion by taking what was commonly called the gentleman's course, on the principle that it belonged exclusively to the lords of creation, and no women need apply. Only young women of the loftiest ambition and the keenest thirst for knowledge presented themselves as candidates for the degree of A. B. Miss Patterson was among the first to prove to the world that Greek and the higher mathematics could be mastered not only by young women of the favored race but by their sisters of the oppressed race as well. Nothing better reveals the fine spirit, the resolute will and the strong intellectuality of Miss Patterson than her decision to take and complete the classical course at that period."

CAREFUL ATTENTION



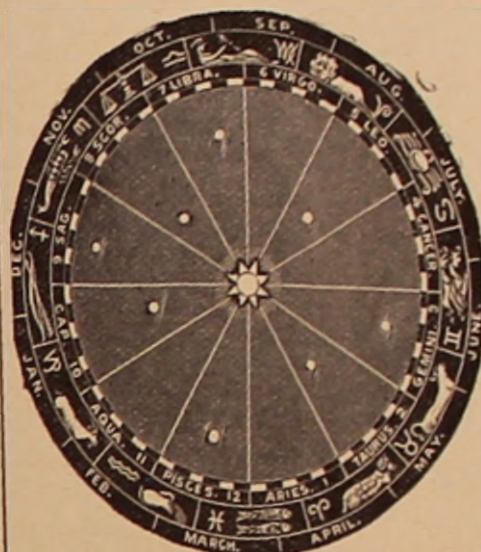
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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Chastity, its Physical, Intellectual and Moral Advantages. By Dr. M. L. Holbrook, Editor of "The Journal of Hygiene and Herald of Health." New York: M. L. Holbrook & Co. London: L. N. Fowler & Co.

This book is written in furtherance of social purity, by enforcing the beauties of chastity rather than the evils of unchastity. The sexual part of our nature has latterly attracted much more attention than formerly, among those who are earnestly seeking to bring about a social regeneration effected on purely moral lines. Grant Allen has given voice to the feelings of many such persons in his striking work, "The New Hedonism," which has given rise to much discussion. Dr. Holbrook gives an extract from this work, in which it is affirmed that "everything high and ennobling in our nature springs directly out of the sexual instinct." This is strong language but the facts he refers to support it, and the affirmation is confirmed by the relation of the sympathetic side of our nature to that instinct. Dr. Holbrook insists on the value of chastity under various aspects, both individual and social. He declares that marriage is not a cure for unchastity, which may prevail during the marriage relation as well as out of it. In an appendix much practical information is given on the subject. The aim of the work and its conclusions are shown by the words on the title page: "from now on I will walk the path chaste, calm, temperate; brave, manly; no fault-finder, an early riser, a cold bather, a hard worker; joyous, happy." If these are the fruits of chastity it should be gladly adopted by all, and Dr. Holbrook has done good service in pointing out its advantages and the possibility of attaining these results.

Mollie Miller. By Effie W. Merriman. Boston: Lee & Shepard, 1895. Cloth. Pp. 285. Price, \$1.25. Beautifully illustrated.

This story is a continuation of a former volume, "The Little Millers," by the same writer, but is complete in itself as a charming record of the good sense, courage and hope of a family of young people under various poverty stricken and adverse circumstances. The interest is sustained from the first page to the last, and although some of the situations are romantically unique, yet they add a thrilling flavor to the work which will endear it to the hearts of the young readers of from fourteen to twenty for whom it is designed, and enable them the better to appreciate the sensible hints and good advice with which the story abounds. As all good stories should, this ends very happily to all parties concerned.

Asiatic Breezes, or Students on the Wing. By Oliver Optic. Boston: Lee & Shepard, 10 Milk street, 1895. Illustrated. Cloth, \$1.25. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago).

In "Asiatic Breezes" our party, consisting of all our old friends of the previous volumes, after their return from their explorations and adventures in the Nile country, board the steamers and leave Alexandria. The "Maud" sails from the Island of Cyprus, meeting a severe gale on the passage, which is vividly described, together with their subsequent adventures at the Island. In due time the steamers join company and proceed through the Suez Canal, the construction and operation of which is carefully explained. Through the efforts of Captain Ringgold and the Professor, much information is conveyed to the party regarding the places visited and the objects seen, as well as the surrounding country—and there are exciting incident and adventure enough to retain the interest of those who are not attracted solely by the instruction given. This volume completes the second series of the "All-Over-the-World Library."

Sirs, Only Seventeen! By Virginia F. Townsend. Boston: Lee & Shepard. Cloth. Pp. 323. Price, \$1.50.

This new story by a long-time favorite story-teller for young people abounds in thrilling yet very possible situations in the experience of a brother and sister—the age of the latter giving the book its title; the brother is a Harvard student of nineteen years. The heroine Dorothy, is a charming, loving-hearted, but quick tempered, impulsive girl. Tom, the brother, is a manly, good-intentioned, but rather egotis-

tic and self-conceited fellow. In the absence of their parents consequent on their mother's illness, they are left for one year in charge of the Massachusetts home, and this story is a record of the haps and mishaps which befell them during that time while left largely to their own discretion. As they had been brought up wisely by their parents, the mistakes they made during this experiment were made good use of in remedying their prevailing faults. It is a sweetly told story of brotherly and sisterly devotion.

Wee Lucy; Little Prudy's "Wee Croodlin' Doo." By Sophie May. Boston: Lee & Shepard. Cloth. Pp. 164. Illustrated. Price, 75 cents.

There are many grown-up readers, remembering the sweet charm of the "Dotty Dimple" and "Little Prudy" stories, full of the simplicity and wisdom of natural child life depicted a score or more of years ago by this delightful portrayer, will welcome this story of one of "Little Prudy's" children for their own children. Such may be assured that the author of those delightful creations has in no wise lost her wonderful art of transferring to paper the naughty, comical or cunning doings and sayings of very real and lovable little ones.

MAGAZINES.

There is no better guide in the care and culture of flowers for the house conservatory on garden than "The Mayflower" published monthly at Floral Park, New York. Interesting articles written by flower lovers from every part of the country appear in every number together with one full page of color illustrations and many pictures of the different flowers described. The full page illustrations for the Nov., number is of five varieties of German Iris. Walter Pike writes from Florida of the trees and flowers of that State. A flower story is "A Unique Wedding Gift" by Phoebe W. Humphrey. Bulbs and preparations for winter blossoming take up considerable space by a number of writers. Subscription, 50c per year. Address John Lewis Child, Floral Park, N. Y.—The Thanksgiving numbers of Little Men and Women and Babyland published by the Alpha Publishing Company, Boston, Mass., appearing in enlarged form and handsome new covers with Mr. and Mrs. Pratt as editors. The publishers promise many good things for the coming year from favorite and widely known writers, like Sophie May, Abbie Morton Diaz, Mary E. Wilkins and Hezekiah Butterworth and others. \$1 yearly subscription for Little Men and Women, 50c for Babyland.—In Thought for November we find, among other articles, "A Statement of Divine Science" by Mary Colver Owens. Also "Knowing and Believing," in which the author I. D. O. shows the relation of the metaphysical to the spiritual in mental healing. We notice that a Congress of "Scientists" of all descriptions is to be held in Chicago in May, 1895. Kansas City, Mo., 511, Hall Building, Unity Book Co. \$1 per year. 10c a copy.—Delightfully bright, entertaining and up-to-date is the November Current Literature. Among the important articles are Napoleon's views on Love; "Ravenshoe's Renunciation" from Henry Kingsley's novel "Ravenshoe"; "The Night Alarm" by Stanley J. Weyman; "Peter's Sad Home Comings" a pathetic sketch of power and beauty from a strong, new novel by Z. Z., entitled "A Drama in Dutch." Current Literature, a literary magazine of high order, and a family journal in the best sense of the word, keeps well abreast in its numerous departments of the van of scientific thought and progress. Current Literature Publishing Co., 52-54 Lafayette Place, New York.

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And one has intellectual light!

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The race receives the lasting gain,
Her purpose kept in every one—
To gather good from tears and pain.

To gather good from effort made;
Success and failure serving still,
Until her thought is full displayed,
Becomes our human hope and will.

Yet can we count the cost too dear,
Nor can we count the time as vain,
From winter waste grows summer clear,
From animal we man attain.

And e'en the souls that suffer so,
Advance their interest in time,
And grow while others by them grow,
So making history sublime.

It seems so clear the night departs,
And day will reign the wide world o'er,
The nature's story on our hearts
This ending claims forevermore.

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And work our time and patient wait,
Brings heaven and angels to our view,
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the London Daily Chronicle which says of this book: The thread on which are strung such pearls of quotation and such polished stones of reflection as these is well worth having, and of its kind we know no better gift for a young man or a young woman in the gift season that is approaching. Macmillan & Co., New York and London; pp. 316; cloth, \$1.25. (For sale by A. C. McClurg & Co., Chicago).

Of Such Is the Kingdom, and Other Poems. By Anna Olcott Commelin. 8 vo. Fancy Cloth. Gilt. Pp. 110. Mrs. Commelin's new book of poems specially designed as a holiday gift-book, is an exquisite sample of the publisher and book-binder's art. The covers in white and gold with the esthetic floral design in darker shades will delight the artistic sense of all; while the cherubic child faces of the frontispiece illustrative of the leading poem, "Of such is the Kingdom" are so winningly charming as to appeal to the heart of every child lover. The poems of the book over forty in number voice the varying phases of humanity's joys, sorrows, and questionings in regard to the unknown. Spiritualists will find much that is in harmony with their faith in this work, especially in the section entitled "Poems In Sorrow," which is replete with uplifting thought from the soul of one who has personally known what it is to suffer keenly in bereavement but who seeks to give expression in verse to her hope with a view to the consolation of other sorely tried hearts. Of these "How Shall It Be?" "A Star in the Night," and "The Open Way" are especially comforting. Other inspiring poems are such as "The Light Within," "Life," and "One Soul." A number of poems and sonnets paint in words various aspects of nature and moods of mind. "A Woman's Name," and "My Valentine" are humorous pieces, while the closing poem is a charming dramatic story, classic in form entitled "Hymettus" a tale of Athens, which brings out strongly the superficial character of popular adulation, fame, and criticism in contrast with the enduring qualities of a true and loyal love and appreciation. The book is published by Fowler & Wells Co., New York. (Chicago, A. C. McClurg & Company.) Price, \$1.50.

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Psychical Research

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EXTRACT FROM A LETTER.

"It will be so short a time—as regarded in the future—before we shall all be where the mortal has put on immortality," and where we shall rejoin children and friends, that you and I, dear friend, will wonder why we could ever see it otherwise (this life) than as one stage of being, this delightful, though changeable life! This life so full of sorrows, when we are sorrowing, so full of delights when we can enjoy it. Let me say, in the separation, which the children of earth are seldom ready to meet, I hope you may be sustained and comforted in ways which the Father has of comforting, when we believe ourselves undone, and in silent ways, and marvelous, bringing to us a day of His light here, a pulsation of His love there, so as to make the way better than endurable.

Remembering what a dear friend in the West wrote me when she was in affliction, "We must have letters, they cannot but help us," I have uttered these poor words, speaking, or attempting to speak my love to you, and I hope before a great while you may have the strength to reply.

"God liveth ever!

Wherefore soul despair then never!

* * * in every place

His love is known, His help is found;

His mighty arm and tender grace

Bring good from ills that hem us round."

"Soul remember 'mid thy pains

God o'er all forever reigns."

We recently reproduced in THE JOURNAL from a Kalamazoo paper a letter from Miss Bartlett, pastor of the Unitarian church in that city, presenting her impressions of Mr. Frank Baxter's tests. She said that for her they had no evidential value for the reason that what Mr. Baxter stated in regard to deceased persons might easily have been obtained from usual sources of information. At the same time she made no accusations against the medium—who spoke from her desk—but merely stated why the tests were valueless to her. We made Miss Bartlett's letter occasion for suggesting that when public exhibitions are given by mediums they be given under conditions that will satisfy honest and fair-minded investigators. The

letter and comments called out a communication from a lady who had heard Baxter and who says she has received evidence of his powers of mediumship. Two other letters received characterize Baxter as a "fraud" and a "fake" and one of them intimates that THE JOURNAL ought to treat him accordingly. Now we cannot devote space in this paper to letters giving opinions, pro and con, in regard to any medium, nor do we care to discuss generally the claims of any public mediums who give exhibitions for money and are unwilling to submit to the most rigid tests as to their mediumship.

The Honeycombs of Life, the volume of Sermons and Addresses by Rev. Louis Albert Banks, D. D. Boston: Lee & Shepard, 10 Milk street. Pp. 397; cloth. \$2. Dr. Banks author of "Common Folds' Religion," "White Slaves," "The Revival Quiver," "The People's Christ," "Our Brother in Yellow," is a prominent Methodist minister whose method of dealing with practical questions of public interest, has made him known far beyond his own denomination. He treats these subjects with incisive vigor and earnest purpose. He applies Christian or humanitarian principles not merely as dogmas, but as facts demonstrated by experience and backed by logic and common-sense, to political, social and industrial issues. He manifests a warm sympathy with the oppressed and outcasts whom the lust of wealth or the wickedness of human nature have swept into degradation and vice, and denounces unsparingly the methods by which man tempts his brother and sister to moral ruin. The volume now offered contains some of the choicest of his discourses, delivered at times and places favorable to the highest inspiration. It deals with living issues, and will be found deeply interesting to the general reader.

The supreme court of Pennsylvania may have decided in accordance with the letter of the law in declaring that it is not sectarian teaching for a nun to wear the garb of her order, her rosaries and the like while teaching in the public schools, but the decision is against the American principle of the separation of church and state. It is against the spirit of the law forbidding sectarian teaching in public schools, for the whole effect of the peculiar dress and especially of the rosaries and other religious devices of these nuns, is to constantly suggest, and therefore to teach, Roman Catholicism. Justice Williams dissents from the conclusions of his brother judges, and says that the ruling of the majority would permit an Episcopalian to teach in his robes or a Roman Catholic priest in full canonicals. It seems almost an absurd conclusion that nothing is sectarian teaching which is not such in terms, but this is practically what the supreme court of Pennsylvania has decided. The court has at least pointed out its duty to the legislature, which ought not to lose any time in so amending the law that no member of any religious order, Catholic or Protestant, can teach in public schools in the garb of their order.—Springfield (Mass.) Republican.

J. Waller Smith in his London letter to the Boston Budget, writes: "Mr. W. S. Gilbert is at it again; this time with a lady interviewer. Everybody knows how hard it is to approach the great librettist, and how thankless the task. But the Comtesse de Brémont of 'St. Paul's,' the new six-penny weekly, evidently resolved to try, and immediately wrote to him, stating that she had him on her tablets and awaited his pleasure. Gilbert wrote a declination and said that his terms for an interview were twenty guineas. This was the reply: 'The Comtesse de Brémont presents her compliments to Mr. W. S. Gilbert, and in reply to his answer to her request for an interview for 'St. Paul's,' in which he states his terms as twenty guineas for that privilege, begs to say that she anticipates the pleasure of writing his obituary notice for nothing.' Are honors divided, or is the 'new woman' ahead?"

mont presents her compliments to Mr. W. S. Gilbert, and in reply to his answer to her request for an interview for 'St. Paul's,' in which he states his terms as twenty guineas for that privilege, begs to say that she anticipates the pleasure of writing his obituary notice for nothing.' Are honors divided, or is the 'new woman' ahead?"

Mrs. Emma Hardinge-Britten in Light says: An American acquaintance of mine has just sneeringly asked, "if Mrs. Williams's seventeen years of New York successes are not quite sufficient to wipe out the odium of the Paris fiasco?" I unhesitatingly answer "no," seeing that the seventeen years of Mrs. Williams's New York successes have been obtained in her own house, and that not even a hired one, whilst her cabinet arrangements have also been prepared and carried on by herself, and her men, women, and children of business.

The Lyceum Manual. A Compendium of Physical, Moral, and Spiritual Exercises, for use in Progressive Lyceums connected with British Spiritualists' Societies. Compiled from various sources by Emma Hardinge-Britten, Alfred Kitson, and H. A. Kersey, 4 Eslington Terrace. 1894. Pp. 412. Cloth. Price, \$1. This valuable little manual, from the title of which the word "English" has been dropped has undergone a complete revision and has been enlarged by sixty-eight pages. Amongst the additions are ten new Golden Chain Recitations, sixteen new Musical Readings, and forty-seven new Lyceum Songs. Reference for the music is given for thirty-six Silver Chain Recitations, thus making them available as additional songs, and bringing up the total of those set to music to 191. Full instructions for rendering the exercises are now given throughout for the first time. "Practical Suggestions" have been considerably extended and the list of works suitable for lyceums has been largely added to.

From Alonzo Lewis's History of Lynn. P. 166. [Year] "1680." Dr. Philip Read of Lynn, complained to the court at Salem of Mrs. Margaret Gifford as being a witch. She was a respectable woman, and wife of Mr. John Gifford, formerly agent of the iron works. The complainant said, 'he verily believed that she was a witch, for there were some things which could not be accounted for by natural causes.' "Mrs. Gifford gave no regard to her summons, and the court very prudently suspended their inquiries."

Light of November 10th, gives considerable space to an account, by its special representative, of the seizure and exposure of Mrs. M. E. Williams, of New York City, with her puffet, wigs and draperies at a séance held in Paris. There is also a letter by the exposed medium, in her defense of course. Madame de Laversay, one of the leaders of the Spiritualist movement in France, was present at the séance and said: "Of all the audacious, clever, scheming impostors, that woman is the most impudent we ever heard of." Mons. Leymarie of the Revue Spirite, seized the spirit "Mr. Cushman," another man took possession of the spirit "Miss Cushman," and others seized Mrs. Williams' agent, Macdonald. A light was struck, "Mr. Cushman" proved to be Mrs. Williams "dressed in black tights with a man's short lounge jacket, white collar and front and some dark material across her breast to do duty for a waistcoat. . . . She had also a black moustache attached to her upper lip and finally was without boots." The appearance is described as comical. "Miss Cushman" proved to be a large doll with a lot of white drapery attached to it,

evidently held out at arm's length by Mrs. Williams as she advanced into the room. Mrs. W— tried to snatch the doll and tear it and to destroy the cap and tache, but was prevented. She was permitted to put on her dress, which hung on a peg in the cabinet, and was compelled to refund the money she had taken, when she and her confederates were turned out of the house "leaving behind them the spoils to the victors the doll, draperies, white and black wigs, beards, wire, etc." The Duc de Pomar had discovered the fraudulent character of the performance at the first sitting at the palace of the Duchesse de Pomar who at first extended hospitality to the medium, but had already found a way of getting rid of the "adventurers." The account of Light is illustrated by a French artist in a very ludicrous manner. Mrs. Williams says the exposure was a "got-up-affair." THE JOURNAL has, from time to time, received reports of Mrs. Williams's séances, but has never had any confidence in the woman's mediumship. Mr. Bundy regarded her as a fraud and declined to publish advertisements of her. More than once he expressed his opinion of her in THE JOURNAL. The more discriminating and reputable Spiritualists of New York City had no confidence in her. Under the circumstances THE JOURNAL does not now feel called upon to go into details of the recent expose which will furnish additional reasons to intelligent and honest Spiritualists for applying the most rigid scrutiny to all such performances advertised and puffed in Spiritualist papers without one particle of proof to a fair-minded investigator that there is any spirit-agency whatever in what is reported as such.

SUNDAY MEETINGS IN CHICAGO

The Spiritual Research Society
Lodge Hall, No. 11 North Ada street.
2:30 and 7:30 p. m.

The Progressive Society, 3120 Fenn
avenue. Children's Lyceum, 1:30 p. m.
Services at 3:00 and 7:30 p. m.

Illinois State Association, Bricklayers
Hall, 93 Peoria street. 2:30 and 7:30 p. m.

First Society of Spiritualists of Chicago,
Hooley's Theatre. 11 a. m.

North Side Society, Schlotthauer's Hall,
Sigel and Sedgwick streets. 2:30 and 7:30
p. m.

First Society of Spiritual Unity, Custer
Post Hall, 85 South Sangamon street.
Services at 10:30 a. m., 2:30 and 7:30 p. m.

Children's Lyceum at 1:30 p. m.
The First Spiritual Society of the South
Side, Auditorium Hall, 77 Thirty-first
street. 2:30 and 7:30 p. m.

The German-English Society of Harmonious
Philosophics meet at 151 E.
Randolph street, at 7:30 p. m.

National Society of Spiritualists, 681
W. Lake street. Wednesday evening,
7:45 o'clock.

Spiritual Union, Nathan Hall, 1845
Milwaukee avenue. 7:30 p. m.

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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

SOME CURIOUS REPRESENTATIONS OF CHRISTIAN DEITIES.

By DR. R. W. SHUFELDT.

Among the various objects I have collected in my life and at this writing hold in my possession are some quaint Japanese and Chinese figures of Buddha. They are modeled in different materials, and one or two of them are gorgeously colored. Of the latter variety, I have also a remarkable one of Confucius, that represents him as a very aged and venerable personage seated in a heavy chair. There are also odd little fetiches, and "pray-gods"—objects of worship of certain African and Indian races, and a few other things of a like character. These have all been seen at various times by many of my friends, and upon a few occasions remarks and comments have been made in reference to them. Some have been struck by the "essentially ungodlike and oriental being" the Buddhists are so frequently pleased to model as the representation of their deity and the founder of their religion. Wonder is often expressed that such a host of the world's inhabitants still accept Buddhism as a faith, and of the ages in consequence that it will yet take "our missionaries in the East" to enlighten those unfortunate heathen. A sort of mental shudder is experienced upon the contemplation of the little fetiches and pray-gods, for these verily can but characterize a people devoid of every religious sense, and completely within the pale of the rankest superstition. The few of my friends who entertain such ideas, and I am glad to say that they are indeed few, call themselves Christians.

About thirty years ago I lived in the city of Havana, Cuba, and in passing through a well-known street there one day, my attention was called to the wares displayed for sale in one of those establishments whose business it is to manufacture crucifixes; figures of Christ; and of the Virgin Mary. The place was a large one and the assortment correspondingly varied. I was told that these objects were intended for churches and cathedrals, as well as for use in private families. Many of the figures were in wax, and fully half the size of life, and a number of them, especially those intended to represent the Virgin Mary, were decked out in gorgeous attire and had gilded coronets upon their heads. Strange to say, in general, the casts of the faces closely resembled the same style of beauty so often seen among the pretty Spanish creoles of that country. But what especially interested me was the fact that some of the Christs upon the crucifixes, and some of these larger figures were manufactured in black wax. These I was told, were for the use of the negroes! A few weeks after I had seen these things, I attended the midnight Christmas mass-meeting at the largest cathedral upon the

island, and situated in the heart of the city of Havana. Upon the stroke of twelve the three hundred Monks in the choir burst forth in a magnificent Te Deum, and a wax baby, intended to represent the infant Christ, was passed out from the chancel among the kneeling congregation to be kissed by them. After this ceremony was entirely over, to my then horror and boyish disgust, a black wax baby was similarly circulated to be kissed by the negro slaves of such of the families present who had them with them.

These people also called themselves Christians, but preferred to be called Roman Catholics. To my way of thinking there was very little difference in the degree of superstition as exhibited on the part of one of those kneeling Cuban matrons in that Cathedral, and the Congo slave who knelt at a respectful distance behind her, and fervently kissed the little black Christ baby that a considerate church and a far-reaching religion had had manufactured for their special benefit.

When Christian Germany sent on her great exhibit to the World's Columbian Exposition at Chicago, it struck me that in the main it consisted of fifty per cent. of monstrous pieces of death-dealing artillery; books; and about thirty groups, some of them wherein the figures were of heroic size, but all representing the crucifixion scene of Christ. But none of the faces of those Christs were cast in imitation of the Nazarene type of physiognomy;—they were more or less Teutonic;—not any more so however, than were the faces of the wax Virgin Marys I saw in Havana,—creole. There were no black Christs among them though, for the very idea of such a thing would doubtless fill the soul of a Christian German with horror, as it most assuredly would be the source of great amusement to the mind of a Buddhist gentleman. Yet Buddhism and Christianity, if not of common origin, are very, very closely akin, and as the religions evolve, for there is an evolution of religions, as there is an evolution of everything else, there will be a marked change in such matters. A few centuries hence Germany will not dream of shipping a score or more of groups to America, representing the execution of Christ; and, it is to be hoped, more books than cannons—yes, more books than cannons and Christs together. It will take a longer time than has just been mentioned however, for religious evolution to effect the disappearance of the black-Christ idea in Cuba. But progress has the Roman Catholic Church to deal with there.

THE WORLD BEAUTIFUL.*

By LOUIS J. BLOCK.

This book "The World Beautiful," by Lillian Whiting is one of those welcome visitors which persuasively remind us of so much that we are apt to forget in the rush and whirl of our daily living. The pressure of the immediate is upon us; we are led now in this direction, and now in that; and it is always the transient, changeable, which seems to fascinate and to hold us. We forget that there is a permanent with which we can communicate, and whose presence around and within us means calm,

and strength, and genuine power. Every once in a while we find the real and the enduring, but we are again bewildered by some new allurements, and run away from our home and certain abiding place, and must then return to it with some difficulty.

Lillian Whiting has been long recognized as a generous influencer for higher and better things in a wide and enlarging field. She has steadily deepened in insight and more and more adequately delivered her message. In the exquisite book before us she is gently reminding us that there is more in life than the successes which are ordinarily made so much of, and which intrinsically are of so slender import.

The key-note to the whole volume is sounded in the lines from Emerson which introduce the essay giving the book its title:

"The Fairest enchants me,
The Mighty commands me,
Saying, Stand in thy place,
Up and eastward turn thy face,
So thou attend the enriching fate,
Which none can stay, and none accelerate."

Throughout these essays we are directed away from the temporal and fleeting to that which has always been the significance of thought and life, and must be their significance so long as they manifest themselves any where.

The five essays in the book are so evenly good and delightful that one need not trouble himself about any choice between them. If we were forced to make a choice, we might under duress select the one called "Friendship," but that is always an irresistible theme, and deals with the relationship the noblest and most unchanging among men. Take this passage selected quite at random:

"No other possession of life holds such preponderating value as one's friends. All beside these are a part of the scenery of the external and temporal world; but friendships are of the eternal and divine. It is these that give value and zest to life; that furnish it with interest, with charm, and with happiness. To be rich in friends is to be poor in nothing. It is to possess that infinite reservoir of what may be, for want of a better term, denominated capital in life, in that it predetermines success in whatever line of achievement one may choose to work."

There is an agreeable unity in the essays. While varied and differenced, they are yet one in their theme and tenor, the World Beautiful which we create for ourselves and others by our generous and high-thoughted activities. In that world must reign perfect Friendship; in that world all must be gathered into a Salvation which is not individual but Social; in that world men will have no time to give to the mere Lotus-eating of aesthetic delights, but will find themselves immersed in toils which are for the best behoof of mankind; in that world we shall see gradually unfolding before us the accomplishment which is To Come, and in which all shall be equal participants. The World Beautiful is first described and then its essential elements are exhibited more at length.

Here is the opening paragraph of the first essay, and it at once admits us into the heart of the territory:

"After all, it rests with ourselves as to whether

*The World Beautiful. Lillian Whiting. Roberts Bros., Boston.

we shall live in the World Beautiful. It depends little on external scenery, little on those circumstances outside our personal control. Like the kingdom of heaven, it is not a locality, but a condition. It is a spiritual state, and depends on our degree of receptivity to the influence of the Holy Spirit. We have all of us met persons whose very presence is a benediction; who harmonize and tranquillize those about them and with whom we feel on a higher and sorer plane. The world is distinctively better for those beneficent spirits; but such lives are not only to be enjoyed, not only to be recognized and appreciated, but to be lived as well as the poet has said:

"Be thou the true man thou dost seek!"

Again from the essay on "Social Salvation:"

"That it is the finest souls who serve us, and not what is called fine society, is not only eminently true, but a truth very much to the point in a practical way, in these days when wealth arrogates to itself the basis of social life, and believes that they who can build palaces become thereby princes by some occult process of transubstantiation. Yet is there nothing more vulgar than the faith that the parvenu becomes a prince by virtue of gilded setting. The true aristocracy of America lies still in genius, intellect and culture, whatever may be the claim in the life of representation."

We cannot refrain from giving one more extract. It is from the essay called "That Which is To Come:" "To live truly and see clearly in this world of spiritual forces that we are in; to discern our appointed way and hearken to the angelic guidance that attends each and all of us; to discover and to follow the polarity of our own nature, and thus realize our own ideal, is to make life a success. This only is success. All else without this realization is failure. Only as life is held receptive to these divine influences does it become great, and worthy to receive the leading of the Heavenly Vision."

We have thus endeavored to indicate the purpose of the book; we must, however, send the reader to the volume itself if he is to appreciate its persuasiveness, its insight, its delicate charm of style. The personality of the author is all through it; serene, strong, and yet gentle. The publishers have given these notable essays a worthy setting; they have made a dainty and beautiful volume; and no one can do a friend a better service than to get the book and send it to him without delay.

THE ETHICAL ASPECT OF THE EVOLUTION OF MACHINERY.

By DR. C. T. STOCKWELL.

[In the preparation of this paper—which was first read before a literary society—it was my fortune to have access to the publications of the Brooklyn Ethical Society. From this source I drew much of the material used, and I wish to heartily express my sense of obligation. To the papers on "The Evolution of Art," by John A. Taylor, and "The Evolution of the Mechanical Arts," by James A. Skilton, of the above society, I am especially indebted.]

It would be interesting, in dealing with our subject, to follow up the lines of historic, logical, and especially, of biological research, in order to discover, if possible, some point of outlook from which a broad and comprehensive horizon may be obtained; a horizon broad enough to take into view the true relations of the mechanical arts with the progress of the human race. For, it can hardly be doubted, in my opinion, that it would be easy enough to show, did time permit, that the marvelous evolution of machinery which constitutes the background of the new industrial order, has its genesis in, and is developed in accord with, that divine order of the universe which may be traced all along the line of man's history, even from the present hour to that far-off time when he lived on amicable terms with his kindred of tooth and claw in the caves of the earth.

In other words, it is believed that the evolution of machinery must be placed in the same category with the evolution of worlds, the evolution of man,

the evolution of intelligence, the evolution of morals, the evolution of religions, etc., and is, therefore, a part, a link, of the divine order, and is to be accounted for upon precisely the same basis as the general fact of evolution itself, which Professor Le Conte has so aptly denominated "the divine law of sustentation," which also implies "continuous progressive change by means of resident forces."

We need only to recall to mind the fact that the universe, in one of its aspects, is an infinite machine, and also the correlated fact that man's body is a pattern piece of automatic mechanism, an organized, vitalized machine, in order to perceive that it is as inevitable and natural that man should exercise his mechanical powers as it is that he should breathe. A late writer says: "The proposition that the solar system has been evolved from a nebulous mass through the operations of simple mechanical laws is held by all astronomers and all others capable of rational effort."

I think it may be claimed, also, without fear of contradiction, especially by biologists, that the enlargement of the human brain, which is recognized as having been gradual, must have had its initial impulse and opportunities through what may be called the mechanical life of primitive man, beginning as he did with the primaries of mechanics, under racial conditions akin to infancy and its helpless conditions.

Should we go back further, even to the amoeboid form of organic life, I think it will appear that Mr. Spencer is right when he claims that "the fundamental attribute of matter is resistance," and that "the fundamental sense is a faculty of responding to resistance." We should discover, also, that this response to resistance is rendered possible by means of mechanical principles, relating to structure, etc., and, also, that "through the various processes of adjustment, and out of the fundamental faculty of responding to resistance, touch eventually develops into the five senses coördinately with their special organs, with limbs and other associated members, including the cerebellum and eventually the cerebrum, and the mind itself as a totality."

Another sentence of Mr. Spencer's may seem almost simple truism, but as it is germane to our subject, I will quote it here. He says: "All observing instruments, all weights, measures, scales, microscopes, microscopes, thermometers, etc., are artificial extensions of the senses; and all levers, screws, hammers, wedges, wheels, lathes, etc., are artificial extensions of the limbs. The magnifying glass adds but another lense to the lenses existing in the eye. The crowbar is but one more lever attached to the series of levers forming the arm and hand. And the relationship which is so obvious in the first step, holds throughout. This being perceived, a meaning becomes manifest in the fact that the development of these supplementary senses is dependent on the development of these supplementary limbs, and vice versa." (In other words, there is a perfect correlation between the exercise of the mechanical impulse and brain development.)

"It is therefore through this correlation that man's power comes to not only understand, but to master the world and all it contains. In other words, through this relation man becomes one member of an equation, which is the mathematical expression of coördination, of which the other term is, practically, the whole of Nature with all of its known and of all its yet undiscovered wealth of possibilities."

The point to be noted is this: If, in accord with this view, man's cerebral development began with, and in any essential way was accompanied by, his advance in mechanical practice, it is evident that in his continued progress and development on the earth his mechanical relations to things must be continued; or, not continuing, he must relapse toward the primary condition.

Viewing man's history in this light, we see him struggling up to a point where the human hand is evolved. We then find him extending the powers of the hand by the use of tools—beginning with the

club, perhaps—thus supplementing his inner forces. Thus we see him slowly, but surely, struggling on through long ages, contending, as best he can, with his environment with such assistance as tools afford, until—but yesterday—he rises to the plane of machinery, by means of which he is enabled to summon to his aid forces external to himself. And the mental progress is indicated by the difference in the measure of brain power required to seize and wield a club, and the invention of devices to seize and utilize the lightnings in the accomplishment of his ends.

If, therefore, in thus briefly looking backward we catch a glimpse of the true order of things, then the question whether the evolution of machinery has any ethical aspect or not is vastly simplified. My object in taking this backward look, from the standpoint of organic evolution, is to establish the ethical basis upon Nature's inherent laws. I apprehend, however, that a ready assent will be accorded to this view.

Granting, then, that the evolution of machinery is a link in the universal order of the world's on-going, "a permanent historical force, and not a passing whim," we have to discover, if possible, the trend of nature's inherent laws; and then endeavor to ascertain how the influence of machinery, as such, is calculated to aid in reaching the end and goal of nature.

We have here, of course, to note the distinction between the influence of machinery per se, and the industrial system with which machinery may be involved. We are not to discuss, as I understand the question, our present, or any other industrial system, other than as it may be incidental to the main question. Machinery, like other good things, may become the tool of avarice and low intent.

What, then, is the ultimate end of evolution—this Divine law of sustentation?

Toward what consummation does this observed process of continuous progressive change tend—in so far as human powers are capable of interpreting the observed order?

Those of us who are familiar with the thought of the scientific world to-day, cannot have failed to perceive that it is admitted that the ethical life, in its completeness and perfection, is the logical, the inevitable result of evolution. It is toward this end that all the forces of the universe are steadily and surely tending. This is the ideal that is the inherent and most real of any grade of "realism." It is further conceded by the world's best thinkers that the ultimate of the ethical life, from the standpoint of evolution, is altruism. Or, to put it in other words, full experience in living clearly shows that service, not possession, constitutes the true throne of humanity. What we may have done for humanity—not self in any narrow sense—is the basis of happiness and true peace of mind. All other modes of life are illusions that fade with the passing hour. And so the earlier and the later gospels agree regarding the science of an ideal humanity the goal of human attainment.

"We are told nowadays," says President Hall, "that love is the biggest thing in the world. It might be a fit motto for a modern biological laboratory, for maternal love is the beginning of altruism. The reinforcement of the good old bible doctrine of love is coming right of the laboratory and the microscope."

According to Mr. Spencer, ethics comprehends the laws of right living; and beyond the conduct commonly approved or reprobated as right or wrong, it includes all conduct which furthers or hinders it direct or indirect ways, the welfare of self or others. And he makes justice, not only between man and man, but between each man and the aggregate of men, the most important division of ethics. This definition of ethics, applied to the industrial system would place it upon an ethico-economical basis where even its own interest should be best conserved.

"The divine ideal," as stated by another writer

is a perfect humanity in a perfect universe." The term "divine ideal" was used in this connection as an expression of man's interpretation of the processes of evolution.

Let us then accept this statement as the ethical ideal toward which humanity, according to the laws of nature is destined to struggle. Or, to put it in slightly different form,—a perfect humanity in a perfect environment.

Grant, if you please, that this is an ideal that recedes as it is pursued; it only shows that he "that entereth here" hath all of hope before; that man has imposed upon him a task of ceaseless progression towards perfection—here, anywhere, everywhere; an eternal life of onward, upward movement, involving the highest functional activity of our very being.

If now I have succeeded in indicating the ends toward which humanity ought to struggle,—must struggle in an ethical sense,—let us try to discover the real influence of machinery as a factor in the attainment of these ends,—viz., the perfection of humanity and the perfection of human environment.

When we attempt to trace the actual history of any phenomena, we very soon find ourselves at the verge of absolute knowledge and afloat upon the sea of logical and synthetic philosophy. There is no exception to the rule in this instance. The actual history of the evolution of the mechanic arts does not extend much beyond 1760. The lines of ancient industrial history are dimly drawn. Men and nations have been, in all the past, too thoroughly engrossed with political events and wars to give much attention to the development of the industries of different peoples. They have been more intent upon capture or stealing—in the name of tribal or national warfare—from their neighbors, than of creating wealth by the cultivation of the industries. The history of the development of the mechanic arts must, however, be largely the history of civilization. Each must, at least, reflect the other. And so, if we are to study the influence of machinery in the actual historic sense, we are confined to the years since 1760. Before that date we have only the merest scraps of history. In a general way we know that, practically, up to within one hundred years, production was by the domestic or hand method. And in tracing the history of hand-production, we find that "the mechanic arts, together with religion, the family, the tribe, the city, law and government, and civilization itself, ancient and modern, all had a common origin and a common expression, at the family-hearth and altar-fire, which was also a forge, located in the inclosure, which was at once a house, a shop, and a sanctuary."

Hand-production is still the prominent feature in a large part of the world. We are in fact, even here in America, hardly beyond the transition stage. Consequently the history of the relative merits of the two divisions of industry not only remains to be written, but in a very general and broad sense, it remains to be made.

This fact, perhaps more than any other, explains why it is that two prevailing views exist regarding the influence of machinery, or that there should be any question as to the ethical aspect of this most marvelous movement known as the modern evolution of the industrial order; inventive genius and the evolution of machinery, of course, being one of the prime antecedents of such movement.

(To be Continued.)

THE RIGHTS OF LABOR.

By J. T. DODGE.

THE JOURNAL, on page 311, endorses the proposition that "employés are deprived of their rights by the absolute power of their employers to make rules and by their being excluded from a share of profits in addition to ordinary wages."

The first branch of this proposition being in opposition to the received opinions of all civilized people to all ages, it is certainly not asking too much

that THE JOURNAL show who is entitled to make rules for the conduct of any business if not the one who owns it, has devised it, carries it on, and suffers the loss in case of poor success or total failure. Is there to be a "town meeting," so to speak, before the work is started and is the employer to be told that he must take down his rules, or modify them to suit somebody who wants employment? Or, has he only an equal voice with those who want to earn wages from him? If so, who has a right to decide when they don't agree? Must the employer start his works for the profit of somebody else? When does an employer lose his right to decide, when he will enter into business, how he will conduct it, and when he will go out of it? I do not call in question the right of society to pass just sanitary laws, just factory laws and just police laws.

Does THE JOURNAL prescribe the hours in which its office shall be open and how it shall be conducted, or does somebody else? Does its editor violate the rights of his wage earning housemaid by prescribing at what hour he will have his breakfast, and in case Bridget does not like the hour, does he arbitrate, or does he look for another Bridget who can make it convenient to fulfill his wishes?

The second branch of the proposition asserts the right of employes to a share of the profits in addition to ordinary wages. Will THE JOURNAL please tell us how many employes must be engaged before this right accrues, or, is it a right irrespective of numbers, and belonging to every employé by virtue of being an employé, whether he works singly or in a group? Is this assumed right one which has no duties and no liabilities, and may an employé claim a share of the profits but have no liability for losses? May your clerk demand a share of your profits, and if you say you have no profits has he even any moral right to inquire into the correctness of your statement? If any such right to a share of your profits exists, it must undoubtedly involve the right to investigate your accounts. If not, why not? If your clerk has such a right why has not your house maid? Her services are quite as necessary to the success and good conduct of your business as those of any person whatever. Can employes thus acquire rights from you which you never dreamed of granting, and by becoming an employer do you become the guarantor of what the employé pleases to call a "living wage" and a share of any surplus you may succeed in acquiring in your business? Are the rights of an employer limited to a legal rate of interest on his investment, to insurance, and to wages for himself? Who is to make good to him the natural depreciation of his plant, the uninsured loss, the damage by interruption of business, the sweeping losses which occur in times of panic, in times of strikes and in times of public calamity?

As such losses cannot be foreseen, and cannot be insured against it does not seem consistent with reason or good sense or the public interest that the profits of employers should be divided among the employes where they are morally certain to be mostly expended for what is not conducive to their best interests. Under our present system such profits belong absolutely to the employer and are available for establishing new enterprises and enlarging old ones. An old Irish farmer of my acquaintance, when asked what he thought about the conflict between capital and labor, went to the root of the matter by saying, "what good is one poor man to another poor man; a rich man can do a poor man some good."

If THE JOURNAL claims that the wage earner has a right to a share of his employer's profits because the employer can afford to pay it, will it please show how the case differs from that of the farmer who demands a greater price for his product because he says the buyer can afford to pay it. I do not question the duty of the strong to bear the infirmity of the weak, nor of the capable to aid the incapable, but if one accepts the duty of aiding his weaker brother, who is to be the judge of the manner of rendering that aid if not the one who is capable of doing so? As THE JOURNAL has entered the field of sociology,

its readers have an interest that it make good its positions or abandon them.

GENERAL BOOTH—A SKETCH.

By NORMAN A. LEE.

The recent visit to Chicago of General Booth, the sole head of the Salvation Army, may well be looked upon as an event in this city's history. That this man is recognized here, as elsewhere, as the grandest and noblest disciple of that Master to whom he has given his life's work, was amply shown by the reception accorded to him. Every newspaper, every pulpit and all societies of thought gave him a princely welcome, all sounded his praises and bowed the knee before the man who, listening to his Master's call, has put forth all his energies to raise the fallen and succor the oppressed. Writing of General Booth some years ago W. T. Stead characterized him as the "George Fox of the nineteenth century." In these few words is summed up the whole life and character of the man who was the first to listen to and help his suffering brethren. The Salvation Army and General Booth are one. The former is but the grand work of his mind and when his life's work shall have been finished and he "goes home" he will leave behind a vacancy never to be filled. For a man who has performed such a world wide mission and controls such a mighty force of reform, as he does, General William Booth is a very simple man. To meet and talk with him one would not recognize a great leader in his childlike manner. Yet as he talks one becomes attracted to him. Estranged and thrilled by his voice a visitor is compelled to look up to him while to see him on the platform as he calmly, but forcefully, gives forth God's message of love the listener is carried away and, as in days of old, wonders as to "what god this is that has come among us."

General Booth has all his life been a leader and has always been accorded first place in the ranks of those who spend a life "doing good." Born in the city of Nottingham, Eng., in 1829, William Booth was early left to struggle with adversity by the death of his father. Originally brought up in the Church of England he at the age of fifteen became a Methodist and two years later was made an accredited minister of that body. At the age of twenty he removed to London and two years later, becoming dissatisfied with the conventionalism of his church, he resigned. A few months later he joined the Methodist New Connection, then called the Reformers. While in this body he first visited the East End of London, and his becoming acquainted with the misery and poverty of that district first gave him his idea of what afterwards became the Salvation Army. There he started mission meetings in Watney street which were continued by him for several months. In 1855 he was married to Miss Kate Mumford, that loving woman who so ably seconded his work until in 1891, after thirty-six years loving companionship, she passed into the life beyond. Until 1861 General Booth spent his time preaching in various parts of England, but at the Liverpool conference of the church in that year he resigned because of the cessation of the evangelical work by that body.

Preaching at mission meetings occupied General Booth's time there until on Sunday, July 5, 1865, he opened his eventful mission on Mile End Waste, in the heart of the London poor district. Gathering around him an audience composed mainly of London's outcasts and poor he led them to a large tent and there started his Christian Mission. His success was phenomenal and the work was gradually extended. At first he thought his converts would join the churches, but in 1878, with fifty missions and eighty-eight preachers, he was obliged to form the Salvation Army, which was founded on the belief that those who would keep "saved" must save others. From this little beginning the Salvation Army has grown until to-day its adherents number over a million while its army embrace thirty-seven countries.

While writing of General Booth it is well to add that during all of his work he has never yet received any money from the Army, over whose finances he

has supreme control. In the early years of the work it is a well-known fact that the General used frequently to stint himself in money matters. That state of things is passed, however, for General Booth has had numerous money bequests left to him for his own use by persons now deceased. In addition to this Richard Cory, of Cardiff, the English philanthropist, and millionaire mine owner, allows him \$1,500 per year on condition that he uses it for himself.

AUTOMATIC COMMUNICATIONS.

Since considerable interest has been shown by readers of these communications in those purporting to come from certain individual personalities and characterized by apparently original thought, I have concluded to give a few more. The one which follows I have not hitherto published since it deals with a subject in which I have never been particularly interested, and indeed have rather avoided since there were so many conflicting opinions thereon by those who have made the population question a study. It was therefore the more surprising to me to receive such a communication through my hand.

One evening when Mr. U— across the table from me was deeply engrossed by something he was reading, I took the pen and asked who, if any, would communicate with us? Without hesitation the pen began to move.

A.—“Soul of one who while on earth was in most true accord with B. F. U.—’s status, will now most gladly nolle prosequi whatever may be thought against him by you.”

Remember that so far I had not the faintest idea as to what name would be given. There had been no reading or conversation leading in the direction of this writer’s thought during the day, and from dislike of the subject I rather disliked the author and had never read his works. So this preface indicated a knowledge of my distaste.

Q.—“Whose soul is that?”

A.—“Malthus!” (written in a bold hand.) I here called Mr. U—’s attention, reading the question and answer aloud to him, but he being still only half attentive, thought I said “Lamarck” instead of “Malthus” and asked in consequence:

Q.—“What was the most essential point in your theory?”

A.—“The survival of the fittest, which was the essential core of my attempt to say what was possible as to stirpiculture.”

B. F. U.—“That is not true. Lamarck’s theory was that the appetencies, wants and desires determine organic structure, causing even the distinction between species.”

S. A. U.—“Did Malthus teach that? I never understood so?”

B. F. U.—“Malthus? I thought the name given was Lamarck?”

A.—“Shall now consider your question—a wrong conception!”

B. F. U.—“If this is Malthus who writes, I will ask if there is not considerable misapprehension of the doctrine called Malthusianism?”

A.—“The extreme views of honest souls take my masterly standpoint of storage of generative power for emasculation. There is a point beyond mere increase of individual being which affects all mankind.”

B. F. U.—“What was the lesson which you were most desirous to inculcate?”

A.—“Sound sense as regards population.”

B. F. U.—“Do you still hold your published views on the question of population to be correct? Or do you now see a different solution to your question?”

A.—“Yes. Now I understand that mortal births are not at command of those whose acts call energies—momentarily however—into action and beget mortal life when ordained by superior power.”

B. F. U.—“Can mankind control population?”

A.—“Somewhat, but not wholly.”

B. F. U.—“Is the creative energy of mortals a power which on the whole works for good?”

A.—“Most surely for generative force derives its stimulus from the same source which ‘glows in the stars and blossoms in the trees,’ and furnishes the electric light called genius.”

B. F. U.—“Are you now, with superior intelligence to that which you possessed when here, in accord with Darwin’s theory as to the origin of species?”

A.—“Some of Charles Darwin’s theories are as foundationless as those of thousands of other idealists.”

B. F. U.—“What was Darwin’s greatest limitation?”

A.—“His dependence upon his sense perception.”

B. F. U.—“What was the marked limitation of his position in the origin of species?”

A.—“Ah, yes. We now catch your meaning! Darwin himself recognizes now that his views were based mainly on the lower side of man’s being; that he had no conception of his larger dual nature, but he also understands that his limitations were absolutely necessary to correct views on the subjects he was studying and which he now understands were so necessary to man’s enlightenment.”

This statement substantially agrees with a communication given on another occasion purporting to be from Darwin, which began in this way, “Yonder comes one who will do you honor by his desire to speak with you.”

Q.—“Will he give his name?”

A.—“Charles Darwin.”

Q.—“If this is Mr. Darwin we will be glad to have an expression of his ideas in regard to his new state of existence?”

A.—“When on earth I worked conscientiously in certain grooves. I was often puzzled, but being of a logical turn of mind was obliged to accept such conclusions as my experiments led to. I did not then understand the limitations of sense perceptions and sometimes I was gravely mistaken. I was not then aware of the reasonableness of another stage of being. I have, since changing my form, recognized my onesidedness, but now perceive that in my then conditional state I was not to blame for the false conclusions I made from mortal premises. We here feel rejoiced that we can return through congenial mediumship.—Charles Darwin.”

And a communication from one who was in life a strong believer in what is called Malthusianism, wrote that he had met Malthus and when asked if the latter had changed his views as to the population question answered: “Yes, his explanation made from study of the conditions here, was that worlds like ours are workshops where character is evolved, and the trials and temptations of both upper and lower strata of society are essential to true development, and only one side of Being’s manifold manifestations can be shown on your limited, but most essential plane.”

S. A. U.

CREDULITY.

I sometimes question whether there is any less credulity to-day than there was two thousand years ago. In spite of the revelations of science, the imagination holds its sway with unchecked dominion. Superstition is driven out in one form, but it comes back in another. From its cast-off rags it makes a new coat of many colors or comes in some nineteenth-century dress-coat, and presents its card as a new applicant for favor. Undoubtedly, many sheep are fleeced to get the wool from which to weave these new superstitions; and there is many a wolf wears the coat. The Superintendent of Police told me the other day of a case which almost surpasses belief. The Druids believed so strongly in immortality that they were willing to lend money in this life to be paid in the next; but the money was usually lent, I believe, before the person died. The

Druids have been clearly outdone. A woman in New York lost her husband by death. She went to spiritual séances to hold communication with him, and was gratified at a séance of the materialization order to find him reappearing in the flesh. He informed her that he had a good opportunity to make an investment in the other life, and wished she would let him have \$500 for that purpose. The affectionate wife—there are other adjectives that might be applied to her—actually drew \$500 from a bank, brought it to the séance, and placed it in the grateful hands of her husband. What was the result of his investment—whether he put it in heavenly railroad stock, in some winged angel express company, in a cherub telephone company, in a trust for the manufacture of harps, in a golden pavement corporation, or whether he lost it in some gambling hell on the other side of the line—I have not learned. This evidence that American money is receivable at par in the other world ought to be very gratifying to the business community. But the wife has not received the dividends or affection which she hoped from this investment; and, thinking, I suppose, that Boston is a little nearer heaven than New York, she came here to see if she could find her partner—I had almost said the thief. But her ungrateful husband refused to recognize her, and she never recovered her money. All of which shows that it is somewhat dangerous to establish business relations on the other side of the Jordan; for the communication may be interrupted, and the spirits, like the elephant at the circus, may be trained in taking money, but not in giving it back.—The Christian Register.

PRIMITIVE TRAITS IN MODERN INFANTS.

The universal tendency exhibited by infants to pick up small objects of all kinds and put them into their mouths is not, in a modern nursery, considered conducive to their welfare. Yet the universal character of the habit compels one to believe that at one time it was an important factor in determining survivorship. It is astonishing what a thoroughly robust and healthy infant will swallow with impunity; and in all probability the crawling cave-dweller had a stomach which was much more tolerant than those possessed by his modern descendants. In times of stress, when the hunters of the starving clan were scouring the country for prey, and the squaws were digging for roots in the forest, he busied himself in a profitable manner among the abundant debris on the floor of the cave, or experimented gastronomically with grubs, caterpillars, and other small deer, as he crept after his mother among the grass. Although many of the objects ingested in this haphazard and impartial fashion would be of doubtful dietetic value, it is by no means a far-fetched hypothesis that such a foraging instinct told for a good deal when starvation was imminent. Nor, probably, did he make so many fatal mistakes as many people would imagine. The modern view of a baby, current among nurses and mothers, is that it is an unmitigated fool with strong suicidal tendencies. The results of the investigations in infant psychology carried on by my colleague in this fascinating branch of the study of human attributes, Professor Preyer, of Wiesbaden, show that the baby has been grossly slandered and misjudged through the fond arrogance of domestic philosophers. No doubt many of the pristine instincts of this (normally) intelligent animal have been blunted and warped by imprisonment in stuffy nurseries or smothered by inordinate swaddling. But in primitive times the infant with the least aptitude for locomotion had wits sufficient for his wants, and inherited instincts of self-preservation as trustworthy as those of the crawling puppy or the fledgling bird.—Dr. Louis Robinson, in The North American Review.

THE family is the centre and archetype of the State, and the happiness and goodness of society are always in a very great degree dependent upon the purity of domestic life.—Lecky.

THE BRAIN AND THE MIND.

In the December number of *The Popular Science Monthly*, Dr. Sanger Brown, Professor of Medical Jurisprudence, Rush Medical College, Chicago, gives his opinion of responsibility in crime from the medical standpoint. This article is well worth studying for the information it gives on the action of the brain and the nervous system generally. But it is written entirely from the standpoint of medical jurisprudence, and the psychological views there expressed by Dr. Brown can have no weight outside of it. Modern science long since established that disease of the brain might cause a mental obliquity or even complete loss of mental power, and recent researches have merely shown that there is a special connection between the diseased condition of particular parts of the brain and particular functional derangements.

When, therefore, Dr. Sanger Brown asserts that the study of the brain has demonstrated, "that the functional product of the brain is mind, in precisely the same sense that bile is the functional product of the liver," he must be regarded as speaking simply the language of medical jurisprudence. From the standpoint of psychology his statement is inexact and unscientific. If the brain can be said to have a psychological functional product, this is thought, and not mind. No doubt without thought there would be no mind, in a limited psychological sense, but this is quite different from Dr. Brown's statement. If this were true then the physician ought to be able to point to a material product of the brain's functional activity as the mind, just as he points to bile as the material product of the activity of the liver. Dr. Brown is equally in error when he affirms that the physician investigates mind. As a fact he knows nothing of the mind directly. He can judge of it only through the spoken or acted thoughts of the patient, and it is the brain and not the mind that he seeks to affect so as to remove what is termed mental disease. Until the structure of the brain began to be investigated the physician knew little about the real mind, especially as he was concerned with it under abnormal conditions. The weakness of the analogy between the brain and liver drawn by Dr. Brown, ought to have been apparent to himself, as he admits that it is not perfect. This is because "after birth, and from that period to maturity, and indeed while life lasts, the brain is ordinarily exposed to impressions made by an ever-changing environment, while the environment of the liver remains practically uniform." But not merely is the environment of the brain ever changing, but the brain itself also is so, at least during working hours, because the mind is ever active, and possesses an auto-geneity which does not belong to the liver.

We are told, however, that the removal of certain nerve centres in the brain produces a corresponding paralysis of the end organs connected with them. A man suffers a sudden, complete, and permanent paralysis of the leg, and when on his death a few months afterwards his brain is examined, it is found that hemorrhage has destroyed the cells in a corresponding part of the brain. Dr. Brown gives two representations of a monkey's brain showing the parts which when removed produce, in the one case blindness in the corresponding half of each eye, and in the other case complete and permanent blindness in both eyes. He adds that "while the positions of the areas for the other special senses have not been so satisfactorily demonstrated, the existence of such centres cannot be doubted." Supposing this to be true, what bearing has it on the relation of the brain to the mind? Practically none whatever. If there were the intimate dependence of the mind on the brain that Dr. Brown would seem to suggest, the cutting away of a portion of the brain ought to be attended with the destruction of mind, whereas although it affects a certain province of sensation, it does not interfere with the operation of the mind. By parity of reasoning all the sensory centers in the brain might be removed and the mind would still remain intact, although we are so accustomed to depend on our senses for information by

which to guide our actions, that at first the unfortunate creature operated upon would be somewhat at a loss in the use of his maimed mental instrument.

How far a monkey, to say nothing of a human being, could be thus operated upon and continue mentally active cannot yet be tried, as all the sensory brain centers have not been identified. The case of Laura Bridgman shows, however, that perfectly normal mental activity may be exercised after complete atrophy at an early age of that part of the brain which contains the visual centers. The still more remarkable case, although of a different character, of the Brooklyn marvel, Mollie Fancher, proves conclusively, that perfect vision is possible after structural change has taken place in the optic nerve, and probably therefore in the visual nerve centers in the brain. The facts of this case have been as fully established, by the testimony of credible physicians and others as any scientific fact, and yet it is completely opposed to Dr. Brown's contention that the mind is absolutely dependent on the brain. It proves that the organs of sense are merely avenues to the mind, which acts through the brain but is not absolutely governed by its peculiarities. It proves, indeed, that the mind is a unit, and that it is thus capable of full activity notwithstanding the loss of portions of its thought instrument. To some extent, therefore, the mind must be regarded as independent of the material brain, although possibly its growth may proceed *pari passu* with the exercise of brain activity; as on this depends the gradual development of the mental faculties. These must, however, have a prior general existence, just as the mental faculties of man are possessed in germ by the lowest forms of animal life. So far as responsibility of criminals for their actions is concerned, this should be determined by the light of their brain structure, as this conditions their actions; but to say that therefore the mind is merely a functional product of the brain, is false reasoning and utterly inconsistent with numerous facts, the ignoring of which by medical men in these days, is evidence either of ignorance or of bigotry such as that which declares the use of hypnotism in medical practice to be unprofessional.

THE TRANSCENDENTAL COMMUNITY AT BROOK FARM.*

All who are interested in the history of that spiritually and intellectually uplifting movement of the earlier part of this century which is known as Transcendentalism, a spiritual awakening which gave us such teachers as Emerson, Parker, Channing, Thoreau, Lydia Maria Child, Margaret Fuller, Hawthorne, and others, which resulted in an army of thinkers and writers such as Colonel Higginson, O. B. Frothingham, George William Curtis and the like—will welcome the true story of the Brook Farm experiment as told in a plain, matter-of-fact way by Mr. Codman, who spent two years at the most impressionable period of life as a member of that world-renowned community in West Roxbury, Mass.

The Brook Farm scheme originated with Rev. George Ripley, its founder and head, but was endorsed by many of the members of the Transcendental Club of which he, with Emerson, Parker, W. H. Channing and others well known, were members. The Community was started in 1841 and ended about five years later. The disastrous part of the story is told thus: "When Mr. Ripley left Brook Farm he was poor. The experiment had cost him money, years of toil and made debts for which he felt responsible. He determined to pay them. As yet the way was not open. . . . Mr. Ripley and wife taught school (soon after) at Flatbush, Long Island." It was characteristic of the man that he did pay in the later days of prosperity all the debts of the Community.

When the Community was first started it began as

*"Brook Farm," Historic and Personal Memoirs. By John Thomas Codman. Boston: Arena Publishing Company, 1894. Cloth. Pp. 258. Price \$2.00.

a liberal educational institution which counted among its faculty George Ripley; Sophia, his wife, and Marianne Ripley, his sister; Charles A. Dana, who has since made his mark on the world as editor of the *New York Sun*, and John S. Dwight, well known in musical circles. George William Curtis and his brother Burrill were the most prominent of pupils; but the school stood high, and Margaret Fuller's father, a hard headed lawyer, writes of it: "A lady asked me not long since where she should send her daughter to school. I said at once to the Community, for there she would learn for the first time, perhaps, that all these matters of creed and morals are not quite so settled as to make thinking now-a-days a piece of supererogation, and would learn to distinguish between truth and the 'sense sublime' and the dead dogmas of the past. This is a great benefit I believe you confer on the young."

Unlike most who have written about Brook Farm Mr. Codman does not particularly dwell on the "bright particular stars" who irradiated that place by their occasional presence, or stay, but rather aims to give his readers an idea of the practical everyday life of work, study, amusement and domestic labor led there; he brings them into an intimate acquaintance with even the humblest worker therein and with the routine of often disagreeable tasks and surroundings to which the Brook Farmers submitted in their ardor for higher ideals.

Of Margaret Fuller, whose name is so often associated with this unique social experiment, but who was never a member, though a frequent visitor at the Farm, he gives in two places of the volume, his personal impressions, the impressions of a youth of eighteen or so. He says: "Prim Margaret Fuller who was a visitor, and never a member of the community as has often been stated, professed herself disturbed at first, by the easy and perhaps indifferent manner in which they (the young people of the community) listened to her long conversations as they sat on the floor or on crickets; but on a later visit she expressed herself as better pleased. Doubtless some of the individual angularities had been rubbed off by this time by the pleasant but close contact of the community life, and some of hers as well."

Again he gives this description: "Miss Fuller whom I recall as plain-looking, and plain to old-fashionedly dressed, with a crane-like neck and a long gold chain around it which reached to her waist. She talked quite easily and freely, and the impression of the blue-stocking was left, perhaps unfortunately, on my mind."

He gives a far more attractive description of Rev. William Henry Channing, who was a frequent visitor and lecturer, and who wished to become a member of the community, but his wife objected to his doing so. Hawthorne had left the community before he came. Theodore Parker who was then preaching to a small congregation two miles away at West Roxbury was a frequent visitor, as were many others whose names have since become famous. Indeed the many visitors became at last a source of hindrance and loss to the community which at first fed them freely, but was at length obliged to demand a small payment for board and meals to which demand such visitor, frequently demurred. "Among these visitors," says Mr. Codman, "were some of the oddest of the odd; those who rode every conceivable hobby, some of all religions, bond and free, transcendental and occidental, anti-slavery and pro-slavery, come-outers, communists, fruitists and flutists, dreamers and schemers of all sorts."

Of George Ripley, the head of the community, the author speaks in the most enthusiastic way. He was the life and soul of it, hard-working, sympathetic, and withal full of fun and frolic as a boy. Indeed one gets the impression from this book that Brook Farm was the scene of much innocent gaiety and fun as well of hard work and deprivation. Bright wits abounded, and he gives many anecdotes of quick repartee and telling puns and jokes. Music, dancing and theatricals were among the recreations, but ten o'clock in the evening was the limit of time for these.

Mr. Codman gives considerable space to discussing the industrial system of Fourier which the Brook Farm Community undertook to put into practice in the last two or three years of its existence, finding itself obliged to try something definitely practical, since, in Mr. Codman's words, "The little community with its bright, cheerful school and its happy members was not paying its way. There were philosophers enough in it. There were plenty of sweet, charming characters and amateur workmen in it, but the hard-fisted toilers and the brave financiers were absent." When the new movement on the lines of Fourierism, or scientific sociology, in which labor was to take its place as an uplifting and financial force, was undertaken by the leading spirits of Brook Farm, the change had a disintegrating effect. "It was not entirely palatable" says Mr. Codman, "to all who had looked on the little community as their pet property, their ideal home; for the sainted individualists, for cultivated book-worms, for theorists who could read Latin and Greek, but whose ideas of labor extended only to planting flowers or washing with care a few muslins to adorn their beautiful selves; and fearing a loss of selectness some departed." Later he says of what he calls the "Industrial" period of Brook Farm in contradistinction to the earlier transcendental epoch: "In the place of the Transcendentalists came other men and women, new and untried, with not so much Greek and Latin, not so much suavity of manners, not so much cultivation, but warm of heart and brave of purpose. The magnificent idea was a revelation of truth to some, but also a great temptation for many shivering poor and impatient outsiders. They felt it was their right, their destiny, having failed in the civilized fight for bread and butter and comfort to have from some source food, shelter and protection; and it struck them that Brook Farm was just the place to go for it. So the Association was inundated with applications of all kinds by person and by letter." In the appendix Mr. Codman gives some samples of these queer letters. Most of the applicants were impecunious, and there is no doubt that to the incoming of a majority of such as he describes must be laid the ultimate failure of this beautiful social enterprise, though the discouragement attendant on the fire which destroyed the nearly completed new building which was to be called the "Phalanstery" also did much to destroy faith in the project, and as the financial prospects of the Community grew worse and worse, one after another left to seek work and homes out in the world again, until the leaders saw no other way than to give up their dream of noble associative work and living—though they still kept faith in the possibility that some time under happier and more auspicious conditions such an association of "high thinking with plain living" would bring happiness and nobler ideals to the world. Mr. Codman evidently thinks that even during its brief existence Brook Farm did help on the world by sending back to it those who there became imbued with pure aims and high moral purpose. "In closing this picturesque drama," he says, "it would not be strange if some one should ask if this is all that is left of the life. Has it been only a failure and a dream that I have chronicled, or has it resulted in something worthy of the aspiration that preceded it? . . . My conviction is that it reached farther than to single individuals, and that it still reaches into and influences more or less all the deep undercurrents of society," and he quotes from an article published by George P. Bradford, one of the original stockholders and members, in *The Century* in 1892, an affirmation of his own conviction. Says Mr. Bradford: "I cannot but think that the brief and imperfect experiment, with the theory and discussion that grew out of it, had no small influence in teaching more impressively the relation of universal brotherhood and the ties that bind us to all; a deeper feeling of the rights and claims of others, and so in diffusing, enlarging, deepening and giving emphasis to the growing spirit of true democracy."

S. A. U

PSYCHOLOGY OF WOMEN.

All minds are, so to speak, built up on the same plan, although there are variations in detail due to the preponderance of special conditions, variations which are almost as great between the minds of different men as between those of men and women. The great difficulty in connection with the understanding of the peculiarities of any particular class, arises from the incompleteness of our psychological knowledge. Until the mental organization is thoroughly mapped out, we cannot expect to be able to say with exactness which of its provinces belongs more particularly to either sex, or which of its faculties are preponderantly influential with man and which with woman. The mind is, indeed, usually divided into feeling, will and intellect, and it is sometimes affirmed that woman has more feeling than man, and man more intellect than woman, the question of will being left an open question. But, when we come to consider the two sexes separately we do not find men such hard intellectual creatures as the hypothesis would require; women cannot be considered as wholly creatures of feeling. In these days of higher education, indeed, the emotional side of woman's nature may be thought to be hardly pressed by her intellectual activity, but in reality, it is merely raised to a higher plane.

At one time it was customary for men to think, that woman's nature required her to be subordinate to them and some women have proclaimed man's inferiority to woman. Many thoughtless men have an idea, although a very indefinite one, that they are superior to the other sex. Women cannot be blamed for returning the compliment. That there are differences, not in the mental constitution of men and women, but in phenomenal results of their activity is admitted on every hand. This activity is a reflection of the thought, and thus we may say that there is a general cast about the minds of women which distinguishes them from the minds of men. It is as though the general stream of thought had run in different channels after leaving the common fountain, although many side currents from either channel intermingle, and the two main streams sooner or later reunite. There is a predominance in the female mind of the analytic faculties and in the male mind of the synthetic faculties. If either predominates, the mental activity must be of a one-sided character. Analysis and synthesis are the prime factors in psychological life. They enter into every detail of mental activity, giving to it a preponderating tone. Thus it is that women usually display so critical a spirit, for criticism is merely a phase of analysis. The same must be said also of their power of observation, on which criticism is based, which enables them to take in at a glance details which man might look at for any length of time and never distinguish. This is due to the preponderance of the synthetic faculty, which enables the ordinary man to take a general view of things much better than he can of the details. For the same reason he is not usually so critical as women. From a woman's standpoint it might be regarded as a mark of his inferiority, although it is merely evidence of his one-sided mentality.

The slight development of the analytic spirit with the average man renders him less suspicious, as a rule, than woman; who has been said to rule men by subtlety when she cannot do so by force of will.

It would be a mistake to suppose that either man or woman is wholly one-sided in mental action. Pure analysis or pure synthesis would be of no practical value, and human life requires the operation of both at every instant. But either may preponderate, and circumstances often require that such should be the case. And thus it is that throughout the life of woman we see that her critical faculty predominates although on special occasions, and in particular minds, the synthetic faculty may assert itself as triumphantly as with any man. The public and private careers of many women assert the truth of this statement. Similarly with man; while he is essentially synthetic his powers of analysis may be fully developed, and such is the source of the great

discoveries of science which are traceable to the establishment of the inductive method as the basis of inquiry. Nevertheless, the preponderance of the analytic or the synthetic faculty is so pronounced with the opposite sexes, that their whole nature is affected by it. This is owing to the fact that the synthetic side of the mind has more especial relation to the will, the analytic side having especial relation to the feeling or emotions. Synthesis is a process of generalization, a "subjection" of mental objects, and it shows itself in the willfulness which has always been the characteristic of the male sex. Analysis on the other hand, is the opposite process of "objecting," that is particularizing instead of generalizing, and it exhibits its action in the field of the emotions. Thus we can understand how it is that the domestic life with its affections and its anxieties has fallen to the lot of woman, while to man has fallen the more public life of business and politics. The dividing lines appear to be becoming gradually obliterated, but this can be only a temporary expedient to relieve certain social stresses. Nature never intended that women should usurp the place of man, any more than that man should occupy the place of woman. What we may anticipate is that, when all artificial barriers are removed, there will be a much more general mingling of the great streams which constitute the two sides of the mental nature; so that, while man will add to the value of his synthetic products by the increase of his analytic faculty, woman will increase the value of her analytic methods by the addition of a broader synthesis. Each will thus acquire from the other the complementary necessary to the perfect development of the mental nature, although woman will retain the emotional superiority which fits her to be the moulder of the race, as man will retain the intellectual superiority required in its guide.

THE RIGHTS OF LABOR.

The conflict between labor and capital is merely a phase of the conflict between the strong and the weak which has prevailed throughout all ages. The former took to themselves the right to govern for their own benefit, bestowing on the latter such returns for their obedience as they thought fit. But in course of time, when the weak began to feel their strength they rebelled, and in the political world they found themselves able at last to overthrow their old masters. Hence the establishment of our Republic, and of the great French Revolution which, notwithstanding its excesses, gave birth to European political freedom. There is industrial tyranny as well as political tyranny, and the same evolutionary process attendant on the struggle between the strong and the weak has been going on no less in the industrial realm than in the political realm. Without being conscious of it, the trades unions and organizations have been aiding in the working out of that process. They have fought on the side of the weak, and if they would combine among themselves they would soon gain as complete a victory in the industrial world as did our patriotic ancestors in the world of politics.

We have used the word "victory" because the result is really such from the position of the defeated opponents. But it is a triumph which bestows benefits equally on the vanquished and the victors, for all alike may enjoy its benefits. The losers in the conflict merely had to give up the self-imposed duty of governing, which they had assumed was their natural right, and peace and happiness were insured to all. This was owing to the development of the idea, and final recognition of the truth, that a nation is a social organization, constituted on the principles which govern the constitution of living organisms, and therefore that all its members have equal rights and all its organs equal functions, although differing in their operation. That idea is no less applicable, however, to industrial society, and Mr. Dodge's fundamental error is in not recognizing this truth. It would be hardly possible to organize all the industries of a nation in the same way as its political institutions are organized, but the principle of organi-

ation applies to every separate industrial concern as much as it does to each organ of the body. Such being the case, although a man with money has a right to decide when he will enter into business and when he will go out of it, he has not a right personally to dictate the rules under which it shall be carried on. To do so would be to exercise the absolute authority which should be abhorrent to all free men, but the spirit of which is far too dominant at the present day, having caused the industrial revolts of Homestead and Pullmantown. The employer must be governed by the laws of the industrial organization, laws which he has no right to impose on his employes without their consent. To insure that this should not be done, labor societies or organizations were first established and they have done good work in gradually compelling employers to frame regulations acceptable on the whole to those who work under them. But this is only a step towards the establishment of the industrial world on a proper social basis. There can be no absolute peace between its two opposing factors until the equal rights of both are fully recognized. As well might the body be expected to be in a healthy condition, if the stomach were to insist on its superiority to the other organs because it supplied the nutriment. The heart and the lungs are just as important as the stomach to the vitality of the organism, and so are capital and labor to the industrial organism.

It is necessary, however, to carry this analogy further. Every organism has a head, in which resides its ruling and guiding factors, and without which it would soon be in a condition of anarchy. The recognition of the necessity for such a head led the framers of the constitution of the United States to provide for the appointment of a President of the Republic. There is just the same necessity in connection with an industrial organization. This has always been recognized in practice, but unfortunately the head and the stomach have been combined in one, and an abnormal condition of things has been the result. A change is, however, gradually taking place, as the result of the accumulation of capital in few hands, and the manager is coming to be recognized as the head of the industrial organism, the capitalist providing the nutriment which the employes, by the aid of the machinery that represents the industrial skeleton, work up into the products from which are derived the means for the sustenance of the organism. If this view is the correct one, then it is evident that the rules which govern the operation of the organism should not be dictated by the employer, even though he may be manager and money provider in one. Every interest affected has a right to a voice in the framing of those rules, workmen by their representatives, but once framed they must be enforced by the manager as the governor, but also as the unbiased friend of all concerned.

There is no difficulty in meeting, in accordance with these principles, the difficulties raised by Mr. Dodge. The workmen and the manager are entitled to what are called "living wages," before the capitalist takes anything; since without their work there could be no return to capital. Then the capitalist should have a fair return for the use of his money. To meet the loss from depreciation and other causes a depreciation fund should be formed, and the balance of profits, if any, should be divided among the capitalist, the manager and the employe in proportions to be fixed by the original scheme of incorporation or the rules under which the business is carried on. Our correspondent will object that all the net profits belong to the employer for "establishing new enterprises and enlarging old ones." This is evidently a mistaken idea, seeing that the capitalist is probably not the actual employer, and there is no reason why either of them should sweep the board. Under the scheme sketched above, every man engaged in an undertaking would gain a proper return for his labor, instead of a few having an exorbitant return and the rest a comparative pittance. The old Irish farmer was evidently behind the times, and could not see that there would be no occasion for any one to be

poor, if earnings were more equitably distributed instead of being accumulated in few hands.

Finally the question is one of right and not of duty or charity. It is the duty of the rich to aid the poor in time of need, and even to aid in the furtherance of schemes which shall put an end to poverty. It is the right, however, of the poor to see that the industrial system is so reorganized that they shall not be dependent on another man's charity or the performance of his duty, which cannot be unless the laws of social evolution are strictly observed throughout the industrial world. Bridget and her mother may be left to the operation of the law of conscience and respect for the rights of others which form the basis of all true freedom.

THE STREATOR CONGRESS.

Circumstances prevented our attending The Streator Congress, but we learn from Unity that it was "a worthy child of the parent Congress held in Sinai Congregation last May. There was the same absence of theological criticism and destructive work and the same presence of earnestness, sympathy and enthusiasm; the same mingling of elements which, under the old classification, would seem, if not hostile, yet uncongenial,—but, in fact, as revealed in this meeting, they were entirely homogeneous, as shown by the frequent testimony of Unitarian, Jew, Independent and Universalist: 'We feel entirely at home here; here is where we belong if we belong anywhere.' The meeting was marked by the same cordial appreciation of work already done and doing and the same desire to help rather than to interfere with the existing instrumentalities. Two immense audiences filled the Opera House on Tuesday and Wednesday evenings, and the attendance during the day was much larger than is wont to attend similar gatherings of liberal churches in the State of Illinois." Seven different localities and societies were represented by ministers or laymen and many others sent words of greeting and sympathy. Addresses by Dr. Thomas, Revs. Jones, Stolz, Dewhurst, Bradley, Alcott, Col. W. P. Rend, Mr. J. E. Williams and others were all listened to with marked interest. Rev. A. N. Alcott was appointed a missionary to go into the field to see what can be done, and a salary of \$1,500 was guaranteed by those present. Says Unity: "And now, with the earnest Mr. Stolz as chairman, the strong backing which the treasurer will find in the People's Church, and the wise, scholarly poise of Mr. Alcott, a man who enjoys the confidence of all parties, the interesting experiment is to be tried under most favorable circumstances. Will Jew and Liberal Gentile, Universalist, Unitarian and Ethical Culturist, work together for the religious education and spiritualization of the community, leaving names and forms to take care of themselves? This question can be answered only by trying, and Illinois is going to try. Let those in the State, outside of all organizations—quite as much, if not more, than those inside—who have believed in and waited for such an experiment, come forward with their kind word, their helping to do, and their contributions of dollars. The financial load has been assumed by a few, but be believe the many will see to it that the burden will not be out of proportion. Let the willingness of the many indicate the faith of the few."

GROWING SMALL AGAIN.

In the latest of his extremely interesting "Studies of Childhood" appearing in The Popular Science Monthly, Dr. James Sully, Grote Professor of the Philosophy of Mind and Logic at the University College, London, refers to the curious fact that young children often have the idea that toward the end of life there is a process of shrinking, that is, people grow small again. He relates some amusing instances of this belief. A little boy between 3 and 4 years old said seriously to his mother: "When I am big you will be little; then I will carry you about and dress you and put you to sleep." One lady remembers that, when she was a little girl, she was promised by her aunt some valuables when she grew

up, to which the child replied she would give her in exchange all her dolls, as by that time her aunt would be a little girl.

In explanation of this people's fancy Dr. Sully remarks: "Children often hear old people talked about as weak and silly. Now, if there is one proposition of which the child is sure it is that grown people are always able to do things and are awfully knowing. C——'s belief in the preternatural calculating powers of Goliath shows how strongly the child-mind associates size and intelligence. Consequently it is a shock to a child to overhear his mother talking about grown people as stupid, just as it is a shock to him to hear her characterizing them as bad or wicked. The creed of infancy is that all such defects will disappear with completion of growth. Hence it may be that children who are in the way of hearing old people spoken of as losing power and intelligence, carry over the thought of littleness, and imagine that they must be getting small again. The tendency would, of course, be greatly strengthened if the child happened to hear an old person talked about as getting childish or passing into second childhood. Indeed, I am disposed to think from the frequency of the appearance of the belief, that this reference to the childish condition of old age is probably always co-operant in bringing the tendency to the definiteness of a theory of senility."

Dr. Sully might have been more positive in this opinion without going wrong. There is a consideration, however, that would appear to the childish mind to support its conclusion which he does not refer to. A child has no adequate idea of death, and therefore does not think that old people always die. They disappear, however, and what becomes of them then? Probably most young children never give the subject any thought, but those who do will conclude that they grow young, and therefore small again. This would agree with a kind of mental perspective which children must have, as it is possessed by grown up people. When we look at an object at a distance it appears much smaller than it does when near to; and so the pictures of the imagination, whether we look backwards or forwards, have a similar perspective appearance. That children do sometimes look forward mentally is shown by the fact of their thinking people grow small again, and such a notion can be entertained either with or without any actual cerebral image being formed to give rise to the idea of perspective.

FRANCIS HOWARD WILLIAMS ON WALT WHITMAN.

In the "Walt Whitman Fellowship Papers" (4), Mr. Francis Howard Williams, after justifying the poet's methods in combating what he terms the Myth of Antiquity, the Art Myth, and the Myth of Social Convention, remarks that all depends on what is understood by the name Walt Whitman. He continues: "I regard the name Walt Whitman as standing for ideal manhood in the abstract, just the same as Adam stands for the race of man in the Old Testament narrative. Those good souls who still follow the Mosaic cosmogony so literally as to regard Adam as a single person in a beautiful garden, with an apple tree in the midst, seem to me quite as close to fact as those other good souls who read 'Leaves of Grass' with the fixed notion that the author means simply himself when speaking of 'Walt Whitman' or uses its equivalent, the pronoun 'I.' By 'Walt Whitman' or 'I,' he means man as embodied in a man—the race as epitomized in a typical individual. He takes himself as a microcosm of the universe. In sentient nature, man stands as the highest present existence. In the present stage of evolutionary development, man is the highest known complex result. To set forth the truth of nature, then, the poet uses nature's highest development. He celebrates man as epitomizing universal nature; he celebrates a typical individual as epitomizing the race; he celebrates 'Walt Whitman' as the embodiment of the type. 'Walt Whitman,' therefore, stands for and signifies the germinal essence of the universe; the pronoun 'I' is the expression of the idea of a fundamental principle; it is the heart of things, the soul, the spiritual essence of universal humanity."

Mr. Codman gives considerable space to discussing the industrial system of Fourier which the Brook Farm Community undertook to put into practice in the last two or three years of its existence, finding itself obliged to try something definitely practical, since, in Mr. Codman's words, "The little community with its bright, cheerful school and its happy members was not paying its way. There were philosophers enough in it. There were plenty of sweet, charming characters and amateur workmen in it, but the hard-fisted toilers and the brave financiers were absent." When the new movement on the lines of Fourierism, or scientific sociology, in which labor was to take its place as an uplifting and financial force, was undertaken by the leading spirits of Brook Farm, the change had a disintegrating effect. "It was not entirely palatable" says Mr. Codman, "to all who had looked on the little community as their pet property, their ideal home; for the sainted individualists, for cultivated book-worms, for theorists who could read Latin and Greek, but whose ideas of labor extended only to planting flowers or washing with care a few muslins to adorn their beautiful selves; and fearing a loss of selectness some departed." Later he says of what he calls the "Industrial" period of Brook Farm in contradistinction to the earlier transcendental epoch: "In the place of the Transcendentalists came other men and women, new and untried, with not so much Greek and Latin, not so much suavity of manners, not so much cultivation, but warm of heart and brave of purpose. The magnificent idea was a revelation of truth to some, but also a great temptation for many shivering poor and impatient outsiders. They felt it was their right, their destiny, having failed in the civilized fight for bread and butter and comfort to have from some source food, shelter and protection; and it struck them that Brook Farm was just the place to go for it. So the Association was inundated with applications of all kinds by person and by letter." In the appendix Mr. Codman gives some samples of these queer letters. Most of the applicants were impecunious, and there is no doubt that to the incoming of a majority of such as he describes must be laid the ultimate failure of this beautiful social enterprise, though the discouragement attendant on the fire which destroyed the nearly completed new building which was to be called the "Phalanstery" also did much to destroy faith in the project, and as the financial prospects of the Community grew worse and worse, one after another left to seek work and homes out in the world again, until the leaders saw no other way than to give up their dream of noble associative work and living—though they still kept faith in the possibility that some time under happier and more auspicious conditions such an association of "high thinking with plain living" would bring happiness and nobler ideals to the world. Mr. Codman evidently thinks that even during its brief existence Brook Farm did help on the world by sending back to it those who there became imbued with pure aims and high moral purpose. "In closing this picturesque drama," he says, "it would not be strange if some one should ask if this is all that is left of the life. Has it been only a failure and a dream that I have chronicled, or has it resulted in something worthy of the aspiration that preceded it? . . . My conviction is that it reached farther than to single individuals, and that it still reaches into and influences more or less all the deep undercurrents of society," and he quotes from an article published by George P. Bradford, one of the original stockholders and members, in *The Century* in 1892, an affirmation of his own conviction. Says Mr. Bradford: "I cannot but think that the brief and imperfect experiment, with the theory and discussion that grew out of it, had no small influence in teaching more impressively the relation of universal brotherhood and the ties that bind us to all; a deeper feeling of the rights and claims of others, and so in diffusing, enlarging, deepening and giving emphasis to the growing spirit of true democracy."

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The conflict between labor and capital is merely a phase of the conflict between the strong and the weak which has prevailed throughout all ages. The former took to themselves the right to govern for their own benefit, bestowing on the latter such returns for their obedience as they thought fit. But in course of time, when the weak began to feel their strength they rebelled, and in the political world they found themselves able at last to overthrow their old masters. Hence the establishment of our Republic, and of the great French Revolution which, notwithstanding its excesses, gave birth to European political freedom. There is industrial tyranny as well as political tyranny, and the same evolutionary process attendant on the struggle between the strong and the weak has been going on no less in the industrial realm than in the political realm. Without being conscious of it, the trades unions and organizations have been aiding in the working out of that process. They have fought on the side of the weak, and if they would combine among themselves they would soon gain as complete a victory in the industrial world as did our patriotic ancestors in the world of politics.

We have used the word "victory" because the result is really such from the position of the defeated opponents. But it is a triumph which bestows benefits equally on the vanquished and the victors, for all alike may enjoy its benefits. The losers in the conflict merely had to give up the self-imposed duty of governing, which they had assumed was their natural right, and peace and happiness were insured to all. This was owing to the development of the idea, and final recognition of the truth, that a nation is a social organization, constituted on the principles which govern the constitution of living organisms, and therefore that all its members have equal rights and all its organs equal functions, although differing in their operation. That idea is no less applicable, however, to industrial society, and Mr. Dodge's fundamental error is in not recognizing this truth. It would be hardly possible to organize all the industries of a nation in the same way as its political institutions are organized, but the principle of organi-

ation applies to every separate industrial concern as much as it does to each organ of the body. Such being the case, although a man with money has a right to decide when he will enter into business and when he will go out of it, he has not a right personally to dictate the rules under which it shall be carried on. To do so would be to exercise the absolute authority which should be abhorrent to all free men, and the spirit of which is far too dominant at the present day, having caused the industrial revolts of Homestead and Pullmantown. The employer must be governed by the laws of the industrial organization, laws which he has no right to impose on his employés without their consent. To insure that this should not be done, labor societies or organizations were first established and they have done good work in gradually compelling employers to frame regulations acceptable on the whole to those who work under them. But this is only a step towards the establishment of the industrial world on a proper social basis. There can be no absolute peace between its two opposing factors until the equal rights of both are fully recognized. As well might the body be expected to be in a healthy condition, if the stomach were to insist on its superiority to the other organs because it supplied the nutriment. The heart and the lungs are just as important as the stomach to the vitality of the organism, and so are capital and labor to the industrial organism.

It is necessary, however, to carry this analogy further. Every organism has a head, in which resides its ruling and guiding factors, and without which it would soon be in a condition of anarchy. The recognition of the necessity for such a head led the framers of the constitution of the United States to provide for the appointment of a President of the Republic. There is just the same necessity in connection with an industrial organization. This has always been recognized in practice, but unfortunately the head and the stomach have been combined in one, and an abnormal condition of things has been the result. A change is, however, gradually taking place, as the result of the accumulation of capital in few hands, and the manager is coming to be recognized as the head of the industrial organism, the capitalist providing the nutriment which the employés, by the aid of the machinery that represents the industrial skeleton, work up into the products from which are derived the means for the sustenance of the organism. If this view is the correct one, then it is evident that the rules which govern the operation of the organism should not be dictated by the employer, even though he may be manager and money provider in one. Every interest affected has a right to a voice in the framing of those rules, workmen by their representatives, but once framed they must be enforced by the manager as the governor, but also as the unbiased friend of all concerned.

There is no difficulty in meeting, in accordance with these principles, the difficulties raised by Mr. Dodge. The workmen and the manager are entitled to what are called "living wages," before the capitalist takes anything; since without their work there could be no return to capital. Then the capitalist should have a fair return for the use of his money. To meet the loss from depreciation and other causes a depreciation fund should be formed, and the balance of profits, if any, should be divided among the capitalist, the manager and the employé in proportions to be fixed by the original scheme of incorporation or the rules under which the business is carried on. Our correspondent will object that all the net profits belong to the employer for "establishing new enterprises and enlarging old ones." This is evidently a mistaken idea, seeing that the capitalist is probably not the actual employer, and there is no reason why either of them should sweep the board. Under the scheme sketched above, every man engaged in an undertaking would gain a proper return for his labor, instead of a few having an exorbitant return and the rest a comparative pittance. The old Irish farmer was evidently behind the times, and could not see that there would be no occasion for any one to be

poor, if earnings were more equitably distributed instead of being accumulated in few hands.

Finally the question is one of right and not of duty or charity. It is the duty of the rich to aid the poor in time of need, and even to aid in the furtherance of schemes which shall put an end to poverty. It is the right, however, of the poor to see that the industrial system is so reorganized that they shall not be dependent on another man's charity or the performance of his duty, which cannot be unless the laws of social evolution are strictly observed throughout the industrial world. Bridget and her mother may be left to the operation of the law of conscience and respect for the rights of others which form the basis of all true freedom.

THE STREATOR CONGRESS.

Circumstances prevented our attending The Streator Congress, but we learn from Unity that it was "a worthy child of the parent Congress held in Sinal Congregation last May. There was the same absence of theological criticism and destructive work and the same presence of earnestness, sympathy and enthusiasm; the same mingling of elements which, under the old classification, would seem, if not hostile, yet uncongenial,—but, in fact, as revealed in this meeting, they were entirely homogeneous, as shown by the frequent testimony of Unitarian, Jew, Independent and Universalist: 'We feel entirely at home here; here is where we belong if we belong anywhere.' The meeting was marked by the same cordial appreciation of work already done and doing and the same desire to help rather than to interfere with the existing instrumentalities. Two immense audiences filled the Opera House on Tuesday and Wednesday evenings, and the attendance during the day was much larger than is wont to attend similar gatherings of liberal churches in the State of Illinois." Seven different localities and societies were represented by ministers or laymen and many others sent words of greeting and sympathy. Addresses by Dr. Thomas, Revs. Jones, Stolz, Dewhurst, Bradley, Alcott, Col. W. P. Rend, Mr. J. E. Williams and others were all listened to with marked interest. Rev. A. N. Alcott was appointed a missionary to go into the field to see what can be done, and a salary of \$1,500 was guaranteed by those present. Says Unity: "And now, with the earnest Mr. Stolz as chairman, the strong backing which the treasurer will find in the People's Church, and the wise, scholarly poise of Mr. Alcott, a man who enjoys the confidence of all parties, the interesting experiment is to be tried under most favorable circumstances. Will Jew and Liberal Gentile, Universalist, Unitarian and Ethical Culturist, work together for the religious education and spiritualization of the community, leaving names and forms to take care of themselves? This question can be answered only by trying, and Illinois is going to try. Let those in the State, outside of all organizations—quite as much, if not more, than those inside—who have believed in and waited for such an experiment, come forward with their kind word, their helping to do, and their contributions of dollars. The financial load has been assumed by a few, but be believe the many will see to it that the burden will not be out of proportion. Let the willingness of the many indicate the faith of the few."

GROWING SMALL AGAIN.

In the latest of his extremely interesting "Studies of Childhood" appearing in The Popular Science Monthly, Dr. James Sully, Grote Professor of the Philosophy of Mind and Logic at the University College, London, refers to the curious fact that young children often have the idea that toward the end of life there is a process of shrinking, that is, people grow small again. He relates some amusing instances of this belief. A little boy between 3 and 4 years old said seriously to his mother: "When I am big you will be little; then I will carry you about and dress you and put you to sleep." One lady remembers that, when she was a little girl, she was promised by her aunt some valuables when she grew

up, to which the child replied she would give her in exchange all her dolls, as by that time her aunt would be a little girl.

In explanation of this peculiar fancy Dr. Sully remarks: "Children often hear old people talked about as weak and silly. Now, if there is one proposition of which the child is sure it is that grown people are always able to do things and are awfully knowing. C——'s belief in the preternatural calculating powers of Goliath shows how strongly the child-mind associates size and intelligence. Consequently it is a shock to a child to overhear his mother talking about grown people as stupid, just as it is a shock to him to hear her characterizing them as bad or wicked. The creed of infancy is that all such defects will disappear with completion of growth. Hence it may be that children who are in the way of hearing old people spoken of as losing power and intelligence, carry over the thought of littleness, and imagine that they must be getting small again. The tendency would, of course, be greatly strengthened if the child happened to hear an old person talked about as getting childish or passing into second childhood. Indeed, I am disposed to think from the frequency of the appearance of the belief, that this reference to the childish condition of old age is probably always co-operant in bringing the tendency to the definiteness of a theory of senility."

Dr. Sully might have been more positive in this opinion without going wrong. There is a consideration, however, that would appear to the childish mind to support its conclusion which he does not refer to. A child has no adequate idea of death, and therefore does not think that old people always die. They disappear, however, and what becomes of them then? Probably most young children never give the subject any thought, but those who do will conclude that they grow young, and therefore small again. This would agree with a kind of mental perspective which children must have, as it is possessed by grown up people. When we look at an object at a distance it appears much smaller than it does when near to; and so the pictures of the imagination, whether we look backwards or forwards, have a similar perspective appearance. That children do sometimes look forward mentally is shown by the fact of their thinking people grow small again, and such a notion can be entertained either with or without any actual cerebral image being formed to give rise to the idea of perspective.

FRANCIS HOWARD WILLIAMS ON WALT WHITMAN.

In the "Walt Whitman Fellowship Papers" (4), Mr. Francis Howard Williams, after justifying the poet's methods in combating what he terms the Myth of Antiquity, the Art Myth, and the Myth of Social Convention, remarks that all depends on what is understood by the name Walt Whitman. He continues: "I regard the name Walt Whitman as standing for ideal manhood in the abstract, just the same as Adam stands for the race of man in the Old Testament narrative. Those good souls who still follow the Mosaic cosmogony so literally as to regard Adam as a single person in a beautiful garden, with an apple tree in the midst, seem to me quite as close to fact as those other good souls who read 'Leaves of Grass' with the fixed notion that the author means simply himself when speaking of 'Walt Whitman' or uses its equivalent, the pronoun 'I.' By 'Walt Whitman' or 'I,' he means man as embodied in a man—the race as epitomized in a typical individual. He takes himself as a microcosm of the universe. In sentient nature, man stands as the highest present existence. In the present stage of evolutionary development, man is the highest known complex result. To set forth the truth of nature, then, the poet uses nature's highest development. He celebrates man as epitomizing universal nature; he celebrates a typical individual as epitomizing the race; he celebrates 'Walt Whitman' as the embodiment of the type. 'Walt Whitman,' therefore, stands for and signifies the germinal essence of the universe; the pronoun 'I' is the expression of the idea of a fundamental principle; it is the heart of things, the soul, the spiritual essence of universal humanity."

VOICE OF THE PEOPLE

LIFE'S OMEN.

BY JOSEPH WRIGHT DICKINSON.

Dreams of the past! Ye nevermore shall die,
Within my heart;
Visions that live in memory's loving eye,
Of life a part;

Hopes that were fostered in the by-gone years
Within my breast,
Radiant with light, devoid of earthly fears,
Beauteous and blest!

Star of my faith! Thou, in youth's azure sky,
With glad some light,
Glowing and golden, brightly beamed on high,
To my rapt sight.

Still, from that glorious heaven that bends above
Life's length'ning way,
Thou shin'st, the day-star of Almighty love,
My shield and stay!

Like to that orb, which, erewhile, clomb the sky,
Of Christ the sign;
The Star of Bethlehem, that shone on high,
Calm and benign.

Ye are the same, or then, or now, where'er
Your beams be cast;
Bright harbingers of hope; and, equal, bear
A message vast.

And now, as then, Life's omen still shall be
A sign from Heaven;
True, as when, on the shores of Gallilee,
It there was given.

Trust then thy heart! Trust God! The voice will
come

To thee, as them.
Columbia's oracle no more is dumb,
Than Bethlehem!

THE PERSISTENCE OF ENERGY VS. EVOLUTION.

TO THE EDITOR: In my previous letters I have told you how universal gravity is produced by an impressed force acting against the kinetic stability of a mass which has kinetic energy; and now as I promised I will tell you something even more remarkable about that latent energy, something more in your special line, which does not require analytical geometry and the highest powers of the differential Calculus for its rational treatment, and although we shall treat of the production of variants in the form of species, it will not be necessary to use the symbols of the Calculus of variations. But we will show in the language of Darwin the incompatibility of the doctrine of evolution as an active agent in the production of animal species, as we have already shown the incompatibility of the doctrine of attraction to produce species of orbital motion; as it happens that the proximate cause of centripetal force in motion is the same with the proximate cause of natural selection with the production of animal species. Hence this law of the persistence of energy being equally applicable in the organic as well as the inorganic world, we may well call it a universal law, and the cause a universal cause.

In the inorganic or mechanical portion of nature the mode of natural motion when nature is not interfered with, is what is called in Dynamics the law of uniform acceleration, and that (we all know) is the most efficient mode of producing motion. In the organic or vital portion of nature the mode of natural motion when nature is not interfered with, is the law of uniform evolution; but we must remember that these are only laws expressing the rate of variation of some power or force in producing certain natural results.

It is of the utmost importance to science that we should always remember that a law has no power to act. The law of uniform acceleration never produces motion, it only shows at what rate motion is produced. So the law of uniform evolution can never produce any change in species, it only shows the rate of change.

When we see a stone or an apple falling, we are apt to think that the acceleration produces the velocity, we forget that acceleration is due to the action of a force, and that force is the dynamic expression of some power. So in the rate of change in the organic species, which we call evolution we are apt to think that the change is caused by evolution, and we forget that

evolution is due to certain forces, which, whether they be inherent, or belong to the environment, are still real forces, which can easily be traced as the manifested expression of some power, which science has as yet vainly attempted to discover. There is, therefore, no need for any spiritual minded individual to dread the doctrine of evolution; because as we have shown, evolution has no power, like acceleration it only expresses the rate of change, of some resultant force, but it is not itself a force.

We all know how easy it is to frighten children with a hideous mask, and so for fifty years the children of religion have been nearly scared to death with this scientific nonentity called evolution. Newton's theory of attraction as the universal cause of gravity was used by Voltaire and other atheists as a bogie man; and they did actually succeed in shaking the confidence of millions in their belief in a spiritual God; and there are still thousands who look askance at this lifeless scarecrow, and it will take yet another generation before complete confidence is restored to those chicken hearted Christians, who still inherit something of the fright which their ancestors experienced.

No sooner had religion begun to get a little accustomed to attraction of matter as a scarecrow, than Darwin, Haeckel and Huxley planned a novelty and called it evolution, and again cleared the field of nearly all those who believed in a spiritual power; some got behind hedges, others ran up trees, and there are many who dropped into potato pits and trenches and lay there as quiet as field mice, occasionally wiping their spectacles and taking another look to see if it is coming any nearer to them.

Huxley enjoys the sport immensely, every now and again he gets behind evolution and gives it a shake, just to see how quick the silver locks and the spectacles disappear in the trenches, and the more nimble footed take to their heels. But Huxley has had his day. The religious world is now beginning to see the hand of the magician, and the glamour will soon fall from their eyes. They will soon come to know that evolution is only a scarecrow, not worthy of their serious attention. That as a law of nature it is useful to know, but as a force of nature it counts for nothing.

Having introduced the subject, I will in my next letter show how the persistence of vital energy in conjunction with the struggle for existence will produce variants in the organic kingdom. Just as I have shown that the persistence of kinetic energy in conjunction with impressed force will produce various orbits in the inorganic world. But beyond all this phenomena we presume the existence of an infinite and eternal power whose spirit we call force.

ROBT. STEVENSON.

SAN FRANCISCO.

REMARKABLE EXPERIENCES.

TO THE EDITOR: I see accounts of psychic phenomena in your most excellent paper and feel that phenomena that have occurred with us would interest your readers and teach something of the laws governing spiritual occurrences. They have all happened without any effort on our part, without sittings or even requests. In 1889, while lecturing in Stafford, Conn., and stopping at Mr. Dwight's hospitable home, as we were sitting in the parlor Mrs. Dwight came in from the kitchen to see what the time was and found it to be a quarter to eleven o'clock. She started back when immediately the clock struck eleven, the hands rapidly passing around the dial as though some one were turning them with their hand. The clock continued to strike twelve, one, two, and stopped a quarter past two p. m. The next day my wife and self were playing at cards; as we sat down I spoke to her concerning a gold ring she had on her second finger, she showing it to me and telling me its history, when suddenly it disappeared from her finger. We searched a long time for it and failed to find it. After we gave up the search she was entranced, being only the second time she had been so influenced and told where it was placed by the control, when we found it there. My watch was taken from my vest pocket and I supposed it was lost or stolen when we happened to think possibly the spirits had hidden it, when we set up a search. After a long hunt of two hours we found it on top of a bookcase that was three rooms away from where it was removed from the pocket. These, with many other things, occurred at the above named hours. We went from Stafford to Troy, N. Y.,

and roomed at Mrs. Tillie Reynolds on Sixth avenue where many strange occurrences took place, among which was independent slate writing. Coming in one day and hanging my hat up it went out of sight before I got my hand down and after a long search, it was found in the parlor on the chandelier that could only be reached by standing on a chair.

One day in full daylight Mrs. Reynolds and Mrs. Kenyon were sitting in the parlor whose walls were covered with paintings, some of them in very heavy gilt frames; many of these were turned suddenly with their faces to the wall. These were all turned back by Mrs. R— and K— save one, the largest in the room, hanging over the piano, a grand square. This Mrs. R— requested the spirits to turn back themselves, allowing her to see it as they were doing it, which request they granted several days afterwards. As she was in the parlor she suddenly called Mrs. K— from the sitting-room, they both saw the large picture come out from the wall until the plane of the picture stood at right angles to the wall and then slowly turn over and back to its place on the wall. These are a very few of the many things that have been produced during the past five years.

J. W. KENYON.

ANDERSON, Ind.

Miss Frances Willard in a recent address referred to the need of women's work in the adjustment of the disturbance between capital and labor. She said: "It is probable that we have not in this country a more skillful specialist on the labor question than Mrs. Josephine Shaw Lowell of New York, chairman of Dr. Parkhurst's committee of women. She believes there is no remedy to be found for the workers except organized unity of action, and that labor and capital must combine in adjusting their difficulties. Boards of conciliation and arbitration will, she thinks, supply the missing link for which we have looked so long. When employer and employee meet for purposes of conciliation they must be on an equal footing, must be represented in equal numbers, and the same weight must be attached to the opinion of both parties. Let us add to her statement that women ought to be on all these boards. They have a talent for diplomacy that amounts to genius, and the less of it from public affairs is the greatest loss under which we labor today. The practical method of relieving the labor market of the competition of women is to make their wages the same as the wages of men."

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WOMAN AND THE HOME.

A WOMAN'S WEALTH.

I am rich in many things
That would not pass current, I know,
I have pearls that are whiter than sea-foam,
And rubies with fire-light glow.

I have diamonds that glisten and sparkle,
And out-shine the sun in their gleam,
I have opals whose varying shadows
Vibe with the rainbow's sheen.

My wealth would not pass current
With other people, I know,
For my pearls are my baby's dainty teeth
Whiter and purer than snow.

And my diamonds are the darling's eyes,
And my rubies are his cheeks,
And my opals the tints of his dainty skin,
And my gold is the words he speaks.

—Ruth Ward Kahn.

WOMAN RE-BORN.

"The world has seen the renaissance in art and literature; the renaissance in religion; it has watched the slow dawning of the renaissance of human brotherhood; are we not now entering the epoch of renaissance of woman?" So Lady Somerset concludes an admirable paper in the *North American Review* for October. The secret of present day changes is, she argues, that "woman, like man, is adapting herself to her environment." In ancient days her home was a great domestic manufactory of which she was the head. The flax was spun, the linen woven, by her deft fingers; the bread was baked in a glowing oven under her watchful care; and by her the perfume was distilled from summer flowers. She was the artist whose embroidery decked the cathedral and the palace; for home was not only the factory that supplied domestic wants, but the studio whence came the choicest objects of skill and beauty. But with the birth of applied science the marvellous invention of man robbed her one by one of her employments. The steel fingers of machinery replaced her skillful and ingenious hand; the city bakeries provided food; the sweet perfumes of flowers were perfectly imitated in a thousand chemical laboratories, and tapestries and silks were woven to the tune of steam, while the roomy old homesteads disappeared and rows of little houses took their place where operatives eked out a monotonous existence. The school with kindergarten attachment undertook to educate her children's powers; trained nurses watched over the pillows of the sick, and woman with folded hands looked out upon the world, her employment well-nigh gone.

In view of such a "situation," the reasoning mind must ask is not woman to adjust herself to these far-reaching changes, even as man has suited himself to the new environment that steam, electricity, and the printing press have brought to him? The arts and crafts that centered for centuries in the home have expanded until they have become the possession of the world, and man has taken them under his supervision. Why, then, should not woman keep her native place in the world's economy by the regulation of that wider home which has now spread outside the four walls of her own house, and which we call society and government, and take her place with man in framing laws that affect the well-being of those who formerly worked within her kingdom, and who now dwell outside, in that larger family circle that we call a nation?

Exclusion from the wider home lowers woman's recognized influence in the nation. The mother's guidance of her son is weakened by his discovery that her prerogatives end at the garden gate," and that she is classed by the rulers of the land with the lunatic and the idiot. Lady Hamilton is popular, but her womanly mission to alleviate suffering requires her to probe and attack the social causes of suffering. Men who cry that taxation and representation must go together, object to women voting, but never object to women paying taxes. I have never heard a male citizen keenly desirous to represent my interests when the tax collector called.

Lady Henry thus effectually disposes of the argument that woman must not vote because she does not fight:

"Women have a greater role than that of fighting; they are the fountain of the race,

at which it recruits its losses, perpetuates its hopes, and conserves the results of victories already gained; and I maintain that if service to the nation is to count as a chief article of faith for the voter, the service—aye, and the dangerous service—that woman renders every nation is far greater than the occasional facing of a Maxim gun or the remote contingency of a bursting shell. There is hardly a woman who is not called to come face to face with death; who does not go down into the great Gethsemane of suffering, and with the dew of eternity on her brow give to the world its sons and daughters. It is woman's fight for the race, the fight in which she too often gives her life. It is a greater service to bear soldiers than to bear arms.

I believe that woman should vote because she is a different being and always will have a different work to do in life from that of man.... Should woman take a different view it may not be that it is less wise, less just, less true, but rather in this dawning day when the nations are beginning to understand the brotherhood of the race, men may learn that real brotherhood of the race, can never exist so long as one-half of humanity is ignored in the councils of the world.

This paper ought to be distributed broadcast as ammunition in the campaign for woman's suffrage.—Review of Reviews for December.

WOMAN'S PROGRESS IN BUSINESS.

The Business Woman's Journal for October publishes statistics to show what progress women are making as buyers of stock in the various branches of retail and wholesale business in the largest cities of the United States. These figures show that the progress is not confined to any locality, but is general. The states from which statistics are so far obtained are New York, Massachusetts, Pennsylvania, Maryland, Illinois and Missouri.

In 22 stores in New York city there are 89 women buyers, in Brooklyn in seven stores where there are 29. In Boston there 18 women who buy goods for six stores. In Philadelphia in 10 stores 28 women buy goods; in Baltimore there are five stores with 17 women buyers; in 11 Chicago stores there are 30 women buyers; St. Louis reports six stores and 20 women buyers. The class of goods the women select are not confined to women's and children's belongings, but they have proved themselves successful, skillful and profitable buyers in jewelry, silverware, cutlery, optical goods, notions, toys, dress goods, laces, embroideries, trimmings, jet and shell goods, art novelties, fringes, gloves, leather goods, shoes, rubbers, stationery, china, etc.

This goes to show that women are being recognized by business firms as capable of filling places of trust, and the energetic, willing woman need no longer be limited as to ways and means of earning an income.

Mlle. Rosa Bonheur is no longer the only woman artist who wears the cross of the Legion of Honor. Mme. Virginie Demont-Breton, the daughter of Jules Breton and the wife of an artist named Adrien Demont, has for the last dozen years exhibited a successful series of marine pictures in the Salon, and finally has received the cross. She is a little woman who usually works on very big canvasses.

Ouida deems handshaking a vulgar custom. With age has come to Ouida the sense of her own importance. She never rises from a chair to speak to anyone. Whosoever wishes to talk to her must seek her.

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Roses and Thistles. Poems by Rufus C. Hopkins. San Francisco. William Doxey, publisher. Cloth, pp. 480, 8 vo. Price \$2.00. By Mail, \$2.25.

This handsomely bound and well printed volume is a unique contribution to the muses. The author, whose good-looking, cheery face, beams out from the frontispiece, says of it in his preface: "These poems have been written for amusement during the course of a long, life solely to please myself, and are simply records of varied conditions of the mind while observing the pictures made by the lights and shadows that fell upon the ever changing panorama of nature." But they are really above the average merit of most poetry written without definite intention of achieving lasting fame. They are written on a great variety of subjects and take a wide sweep from songs to please "Little Mollie," Clara, Willie or Johnnie, to the deepest philosophical, religious or scientific questionings. The jingle is always pleasing, the rhythms good, and the subjects of interest to many sided readers. There is considerable Scotch verse interlarded through the book, from which we infer Mr. Hopkins to be of Scotch birth. His philosophical poems show him to be a believer in Spiritualism, and one who has carefully studied its pros and cons, and one of his longer poems entitled, "The Materialist and the Spiritualist," goes over the ground very fully and interestingly. It is an excellent book for family reading, and is thought-inspiring.

Hymns and Verses. By Samuel Longfellow. Boston & New York. Houghton, Mifflin and Company. 1894. Cloth: pp. 142. Price \$1.00.

This is a collection of poems on spiritual hopes and needs as well as of Nature's impressions on the poetic mind of this brother of the greater Longfellow. The thought is always sweet and inspiring, often deeply devotional, and the book with its attractive cover will be an excellent holiday gift to those of wide religious or aspirational nature.

Back Country Poems. By Sam Walter Foss. Illustrated by Bridgman. Boston: Lee & Shepard. Cloth. 8 vo. Pp. 558. Price, \$1.50.

In somewhat the same line of poetic work with J. Whitcomb Riley and Frank L. Stanton, the author of this volume has a distinct individuality of his own. There is strength of thought as well as naturalness of poetic diction and rhythm in all his verses. Unlike many books of so-called poetry, these poems are exceedingly readable, and worth remembering, from their applicability to the experiences of every day life, as well as from the genuine play of humor, satire, sentiment, and philosophizing which mark differing moods of the poet's mind, running through them. Even his dialect poems have often a strong vein of tender, human sentiment as witness his "Volunteer Organist," "The Path Through the Woods," "Two Prayers," "Hullo," and others. A still deeper note is touched in such poems as "The Carven Name," "Memorial Day," "The Voice" and "The Grave within the Glen." An additional charm in this poet is that many of the poems tell the story of a life in few words—its tragedy, failure, hopes, or success. There are a dozen full page illustrations besides many smaller ones, which emphasize the moral of the stories or lessons. The book is handsomely bound in quiet colors, and the publishers work is excellently done.

India's Message to America. By Virchand M. Gandhi, B. A., Bombay, India. Souvenir Edition. With an introduction by W. W. Hicks. 216 East 70th Street, New York. Pp. 65.

Mr. Gandhi, who is a Hindoo lawyer, and a member of the community of the Jains, attended the World's Parliament of Religion at Chicago as the delegate of that community. He has since remained in this country lecturing on India and the Hindoos, and the present little work contains three lectures delivered by him before the National Association of Spiritualists, Cassadaga. Their titles are "India's Message to America," "Impressions of America," and "Some Mistakes Corrected." These are all excellent in moral tone, and they express, no doubt, Mr. Gandhi's sentiments, but we think some of his statements will hardly bear close examination. Thus he asserts that no one

can point to any instance in the history of his people where any man was ever persecuted for religious opinion's sake. We can hardly reconcile this statement, however, with the fact that Hindoo Buddhism was exterminated by fire and sword and its adherents slain or driven into exile. Again, although it is doubtless true that there is no curriculum of war in Hindoo philosophy and religion, yet one of the most sanguinary of civil wars was that waged between the Brahmin's and the warrior caste for supremacy, in which the latter are said to have been almost annihilated. Moreover, we do not understand his reference to the Mohammedans, whom he speaks of as now of no moment in India, whereas they are the most powerful native class, and said to be rapidly increasing in number. The lecture, "Some Mistakes Corrected," contains much information relative to caste, the position of women in India, and the moral character of its people. Although differing in many respects from the popular ideas on these subjects, we question whether Mr. Gandhi's statements with reference to them can be controverted. The introduction by W. Hicks gives particulars of the philosophic ideas of the Jains, and refers to the translation, from the French, by Mr. Gandhi of N. O. Vitch's "Unknown Life of Jesus Christ," which is now, however, pronounced by the best authorities to be apocryphal. A capital likeness of Mr. Gandhi is given in this souvenir edition of his lectures.

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MAGAZINES.

The Arena with its big Christmas number of over 200 pages opens the eleventh volume, and its increasing bulk as well as the reputation of its contributors and the standard and character of its literature, indicate an extending influence and prosperity. In the December issue there are contributions from some of the greatest writers of our day, and some of the most delightful and entertaining of the younger American essayists and fictionists. In the former class are Prof. Max Müller and Count Leo Tolstoy. In the latter are Hamlin Garland, Will Allen Dromgoole, Rev. Minot J. Savage, B. O. Flower, Walter Blackburn, and the author of "Meditations in Motif," Henry Lathford and Helen H. Gardner, the popular novelist.—The Christmas number of Current Literature appears in a delicate cover of white and green. It is beautifully illustrated with the cuts from the holiday books, and contains special holiday articles of interest to book-lovers. Among these are "The Year's Crop of Fiction" by Prof. H. H. Boyesen; "The Art of Extra Illustrating" and an entertaining interview on "The Art of Bookmaking Up to Date."—So much valuable material appears in the regular departments that it seems impossible to even outline them in the limits of a brief notice. Current Literature Publishing Company, 52-54 Lafayette Place, New York.—The North American Review for December contains important articles on the leading topics of the day, by writers whose words are recognized as authoritative. "The Catholic School System in Rome" is described by Monsignor Satolli; "The Meaning of the Elections," is considered by Senator Charles J. Faulkner and Representative Joseph W. Babcock, chairman respectively of the Democratic and Republican congressional Committees; the comptroller of the Currency, Hon. James H. Eckels, deals with "Our Experiments in Financial Legislation;" Dr. Charles A. Briggs pronounces a eulogium upon "The Salvation Army." The topics treated in the shorter articles are: "Women add Amateur Acting," by Fanny Agnar Mathews; "Claims of Long Deceit," by the Hon. Walter Clark; and "Why Our Women Marry Abroad," by Edward S. Martin. A careful index of the 150th volume of the Review is included in this number.—The Century for December is a Christmas number and attracts attention by a special cover in a novel and artistic design, and by the richness of its numerous and beautifully printed illustrations, of which twenty-five are page size. Among the topics treated is the life of Napoleon Bonaparte, old Maryland homes and ways, the Italian painter Crispi, science and religion, the question (in Kipling's story); the later Van Dyck, with three beautiful examples of his work engraved by Cole; Christmas poems by George Parsons Latimer and Julia Schayer; Christmas stories by Ruth McEnery Stuart, Sarah Orne

Jewett, and Grace Wilbur Conant; Christmas pictures by Dagnan-Bouveret, Scheur-berg, Von Uhde, Wenzell, and F. S. Church; and other stories by Nannie A. Cox, Lucy S. Furman, Kate Chopin, and George A. Hibbard, besides serials by Marion Crawford and Mrs. Burton Harrison, in all ten pieces of fiction.—The December number of The Homiletic Review, which closes the twenty-eighth volume of the publication which maintains the interest and ability which have characterized it throughout. The Rev. Camden M. Cobern, Ph. D., the well-known Egyptologist, treats of the mysterious "Book of the Dead," under the title, "The Sacred Scriptures of the Egyptians." Prof. Hunt of Princeton, writes of "Richard Hooker, the Elizabethan Ecclesiastic," the forever famous author of "The Ecclesiastical Polity." Dr. F. F. Ellinwood sends a second and final paper on "A Hindu Missionary in America," showing the errors in the criticisms and claims of Vivekananda, a delegate to the recent "Parliament of Religions." "The Present Crises and the Church's Opportunity," is the theme of the Living Issues, contributed by the Rev. A. Lehmann. The Prospectus for the coming year gives promise of even better things than the past has offered. The Homiletic Review is a publication for the working pastor, monthly, by Funk Wagnalls Company, 30 Lafayette Place, New York, \$3 a year.—The Atlantic Monthly for December contains a memorial article on Dr. Holmes, by the editor, in which mention is very properly made of Dr. Holmes' constancy to the magazine. Mr. William Sharp gives certain letters of Walter Pater, together with some interesting personal reminiscences. An Old-Time Sorosis is an entertaining account of a Ladies' Literary Society in Norwich, Conn., early in this century, the story of which is now for the first time told. Mr. "Franklin Eastman," whose pungent letter to a western friend attracted a good deal of attention, contributes an equally plain-spoken epistle to an English friend. Miss Agnes Repplier considers ghosts and deprecates the attempts made to lure them from their seclusion. The most noteworthy piece of fiction in the number is the conclusion of Mrs. Foote's very striking novelette, The Trumpeter the second part dealing with a fragment of Coxe's army in their far-western march. Mrs. Foote's fineness of touch and delicate insight have seldom been shown to better advantage. Houghton, Mifflin & Co., Boston.

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Lowell, says the Christian Register, belonged to the church universal—to use his own words, to "a church in which no confession of faith is required, but a certain unity in good works, in good thoughts and in charity."

Dr. R. B. Westbrook, of Philadelphia, writes to the Banner of Light in condemnation of "half-fare system as applied to the ministers of all churches, as a remnant of sacerdotalism." The occasion of this article is a printed letter from the president of the N. S. A. in regard to the "ordination of Spiritualist mediums and lecturers."

Prof. C. S. Pierce in a letter to the Nation referring to one of the works of the Society for Psychical Research, says: I, for my part, in my attack on that book, fully admitted that it ought to be regarded as sufficient to silence any poohpoohing of the belief in ghosts.

Mohammed Alexander Russell Webb, late U. S. Consul at Manila, the capital city of the Philippine Islands, and for many years a student of the Oriental Religions is in the city prepared to accept engagements to speak upon the Eastern philosophical and religious systems. Letters addressed to him care of THE JOURNAL will reach him.

The constitution of man is such that, for a long time after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from openly emancipating himself from their domination; and, constrained by the force of circumstances, he becomes a hypocrite, publicly applauding what his private judgment condemns.—Dr. J. W. Draper.

Messrs. Houghton, Mifflin & Co., of Boston, New York, and Chicago, will publish during December a valuable addition to the Riverside Literature Series. This is [No. 69] Nathaniel Hawthorne's "The Old Manse and A Few Mosses" (Paper, 15 cents). This book contains four sketches

from "Mosses from an Old Manse": Drowne's Wooden Image; Feathertop: A Moralized Legend; and The Old Apple-Dealer, besides the title sketch. There is also a very interesting Introductory Sketch. This number is also published with No. 40 (Hawthorne's Tales of the White Hills, and Sketches) in the linen covers at 40 cents.

The Agnostic Journal referring to Mrs. Besant's charges against Judge and her subsequent course says: Mrs. Besant's part in the matter is her proposing to openly investigate, and then in artfully hushing up a most ugly scandal in the supposed interest of the Society. This course savors more of the policy of Priestcraft and Statecraft than of the simple and candid earnestness of the votar of Truth.

We are glad to see in Fiske's History of the United States for Schools a reproduction of Lincoln's autograph copy of his famous Gettysburg speech. There is also in the work a very good reproduction of Marshall Johnson's painting of the Constitution, the Old Ironsides referred to in Holme's famous poem. This is of especial interest at the present time, when the question of removing the ship from Portsmouth to Boston and having it used as a training ship is under consideration.

In last Friday's issue of Light the editor expresses the idea that no reports of materialization séances should be published except those emanating from responsible persons and of séances held under strict scientific test conditions. We cordially indorse his suggestion. We regret that our columns have been used to sound the praises of people who have since been detected in fraudulent practices, but the reports supplied came from persons we knew, and attested phenomena under conditions which were eminently satisfactory to the sitters. The fact is, every séance must be taken upon its own merits, and should be held under strict test conditions.—The Two Worlds.

Look at your tags! Attached to each address is the date to which subscription is paid. Such date is the subscriber's receipt for payment; and if, within two weeks after renewing, the date on the tag is not changed to correspond with such renewal, a note addressed to this office, calling attention to the omission, will meet with prompt reply and explanation. Many subscribers seem not to understand that the dates on their tags are in lieu of a written receipt for their money, and write after the lapse of a week or two, requesting us to send them receipts. By looking at their tags also, some of our neglectful friends (and we have too many such) may be reminded of how much they are in arrears; and we hope all these will at once send us the amount due on their subscriptions.

A friend asks us to inform him which is the ablest and best work on materialism. We answer: The History of Materialism and criticism of its Present Importance by Frederick Albert Lange, late Professor in the Universities of Zürich and Marburg, the authorized translation of which was published some years ago by Houghton, Mifflin & Co. The author of the work was a broad and profound thinker, learned, familiar with all systems of philosophy, versed not only in their controversies, but in the characters of their exponents and the characteristics of their adherents, with that full historical knowledge, fine discrimination and judicial spirit which enabled him to trace the effects of theories

and beliefs through the intricate web of human events, even when the theories and beliefs have been greatly changed or entirely outgrown. No other writer has given the facts bearing on philosophic materialism with such impartiality, or made such a well-sustained effort to keep track of the main principles and methods of materialism through all the mazes of speculation, all the changes in terminology, and all the modifications of opinions in the different schools of thought. The author has recorded the victories of materialism with fidelity and power, and at the same time he has pointed out its defects and indicated with clearness that true philosophy is eclectic, and must consist in a profound synthesis, combining the excellence of many systems, rather than in one-sided and incomplete statements which emphasize one side of life or one aspect of nature while ignoring others.

Evanston's ghost will walk no more. The mysterious being which has been haunting the streets of that suburb late at night has been discovered to be the son of a wealthy citizen who lives in the most aristocratic part of town. He is said to be Harry Lord, a High School student, 17 years of age, living at Grove street and Ridge avenue. The young man has been sent East to receive medical treatment, and citizens of Evanston who have to be on the street at night breathe freely once more. Last Monday night the apparition was seen again and chased for several blocks, and excited citizens declared then they would shoot it on sight. It is said the boy's father went to Chief Carney and confided to him his son's ailment and cautioned him against the police using violence to capture the midnight prowler. It seems young Lord played ball with the Evanston High School team last year and was hit on the head with a ball. Since that time he has been occasionally found on the street at night in scant attire, probably in his sleep. Mr. Lord told the Chief that he had locked his son in his room at night, but he would get out, Monday night using the sheets for a rope to let himself to the ground. The somnambulist always appeared on the streets with a baseball bat.—Ex.

It was Tyndall who told us that, even in relation to physical experiments, the capacity to go beyond the vanishing point of matter, and to fall back upon what he called "the picturing power of the mind" as to make the imagination a trustworthy guide beyond that point, makes all the difference between the mere man of routine and the man of genius. In his delightful lecture on "Crystalline and Molecular Forces," he describes an experiment up to the vanishing point, and then bids us follow, and draw inferences concerning the unseen. "You imagine where you cannot experiment," said he: and then he talked about a scientific entity as "intellectually discerned," and said, "The man who cannot break the bounds of experience but holds on only to the region of sensible facts, may be an excellent observer, but he is no philosopher, and can never reach the principles that bind the facts of Science together." What difference is there between that and Paul's superb remark as to things that are "spiritually discerned?" What then if we apply Mr. Tyndall's favorite method, and, building upon the mightiest facts of experience and the most recent and most subtle conclusions of Science concerning matter, draw inferences concerning the existence of mind in the unseen, adequate to the apparent indications of it in the seen, and concerning man's persistence—the persistence of the thinking self—beyond the incident called "death," shall we be

rightly exposed to reproof? In any case we could not rightly be exposed to the charge that we drew conclusions larger than our premisses, for in such a Universe with its depth beyond depth, and fold within fold of potency and suggestion, no conclusion could be too large, no inference too splendid, no hope too bright, concerning God or man.

ON THE CONFINES OF TWO WORLDS

Dr. Holmes once told a dinner party how he undertook to solve the enigma of creation. Having observed that when unconsciousness is consciously approached, as during the inhalation of an anæsthetic—when the mind is on the confines of two worlds—there arise sublime and voluminous, but fugacious thoughts, and having satisfied himself that in these thoughts, if they could only be caught and transcribed, there lay enshrined the secret of the universe, he determined that by a supreme effort of the will he would catch and transcribe them. So, placing himself in his arm chair, with pen, ink, and paper at hand, he inhaled the vapor of chloroform. As drowsiness stole over him, and just as unconsciousness was impending, those sublime and marvelous thoughts arose, and by a vigorous effort he seized his pen and wrote, he knew not what, for before he had finished he fell back unconscious. When he awoke with trembling anxiety he turned to the sheet of paper, on which he could read in scrawling characters, but quite legible, the secret of the universe, written in these words: "A strong smell of turpentine pervades the whole."—Boston Herald.

As to the increasing activity of women in the higher occupations, it is to be observed that the only change in her brought about by the education preliminary to it is to make her more valuable in the home and in society. It is not probable that women will increase as rapidly in the profession of law as in medicine, which is her profession by divine right, if there be such a prerogative on earth. For it is she who bears the human race; it is she who nurses it; it is she who stoops over it in the grave. Shall she not know as fully as possible how to be a helpful mother, a skillful nurse? Especially are women physicians desirable for women and children; and if any one need argument in favor of women in the medical professions, I leave him to the noble essay thereon by his eminence Cardinal Gibbons in the Century. There are indeed practical men solicitous lest women shall do something that women never did before. If precedent be wanted by these more egotistic than erudite Tories, let them seek it in the universities of Italy in the dark ages. Let them find it in the monuments in the university of Bologna to the pious and learned women who taught there not only medicine and law but philosophy and science.—Donahoe's Magazine.

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NEW SERIES—VOL. 5, NO. 30

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

APPARITION OF A MOTHER TO HER CHILD.

THE JOURNAL has published in former issues accounts of clairvoyance in young children to which this may be added as among the best proven:

In 1869 says the narrator, in a communication to M. Aksakof, I was living in the suburb of the city of Sistrane (government of Simbirsk), where I made the acquaintance of Dr. Wirtemberg. Here is what he narrated to me one day: "General Dimitreff, a rich proprietor of the district of Sistrane, came one morning himself to engage me to go with him to his country house fifty versts from the city, where we arrived some hours later. Madame D—, the wife of the general, came out to meet her husband and said to him in French: 'Is it absolutely necessary to advise the doctor of all the antecedents of the sickness of the little one?' 'This would facilitate the treatment of her Madame,' I said in Russian, in order to prove that I understood what I had heard. Then Madame D— gave me the following details: My niece, Julie, said Madame D—, having lost at the age of three years her mother, who was my sister, came to live with us. She is now nine years old, which makes six years that we have had her in our family. Enjoying perfect health and possessed of a good memory, the child studied well. Of a gay disposition Julie was joy personified; she used to amuse herself like a queen when she was free to run and play. One morning she came to me and told me of a dream which she had just had, a thing which was unusual with her. 'I have seen mamma,' Julie said to me; she said, 'I will come to you, I will often be here, but, my child have no fear of me.'

I regarded this as child nonsense; but when three days later the little girl was deeply absorbed in her lesson of geography, we saw her all at once leave her place and go towards the door. At the same time, she held out her hand to some one, then her forehead, as if some one was there to give her a kiss, and exclaimed: 'There is mamma.' I tried to reason with Julie; I explained that all this was only in her imagination, but the child persisted in trying to prove to us that her mother was really there, saying that the deceased had taken her place on a chair (empty to our vision) by the side of which Julie also seated herself. Then she said to me: 'Aunt, mamma wants me to tell you that she has been sent on a mission to us and that she will talk to you often through me.' And then Julie, on the behalf of my sister set herself to work to tell me from time to time of things above the comprehension of a child of ten years of age, and which were known only to the deceased woman and myself, her sister. Quite astonished, even frightened at first we finally became accustomed to these little by little, to this something which we could not prevent, and this too the more that my

sister was in the habit of telling me such interesting matter that I set myself to set it down in a diary. The apparition of the mother always began thus: The little girl ran to meet her, seemed to receive a kiss on her forehead; then Julie seated herself in a chair in the salon, 'beside which mamma likes to take her place,' said invariably the little one. Then Julie, on the part of her mother, began to talk, always thus: 'Say to aunt, etc.'

One day for example, she talked in this way: Mamma tells me, 'Say to aunt that I could make myself visible to her but this would cause her such a nervous shock, that she would fall sick from it. Children have less fear of us. That is why I talk to her through you.' Toward the fourth month of the apparitions, my sister always came accompanied by a friend of hers and of myself, who had also died young, and whose name was not even known to Julie. This deceased person also talked through the intermediary of the child. Towards the end of the six months, my sister said to me that, her mission having been fulfilled, she would soon no longer manifest herself to us, and really this soon ceased. As for Julie, who had not ceased to be gay and careless during and after the apparitions of her mother, she fell little by little into that state of languor which makes us so uneasy about her; too weak to keep herself upright she is constantly extended on the lounge in a complete indifference to all that is going around her. But, a strange and incomprehensible thing, her hearing has become so developed, that she hears what is said in a low voice several rooms distant from her. And then she seems to see through walls; for example: One morning when she wished to have the image of the Holy Virgin near her bed, which usually occupied a corner of the dining-room, which is at the other end of the house, we were trying to untangle the cords which connected the picture to some large nails, and to which it had been attached for many years; but, as we did not easily succeed in this, I took another image to carry to our patient, when Sophie, my daughter, ran in quite out of breath to tell me that Julie did not want this image, but she requested that we should give her the other and that only."

It is in this way that Dr. W— in the year 1859 related to me this, then not even the word "spiritism" was known in Russia. I immediately noted the account in my diary, for I was always interested in what is generally called the "supernatural." Marie Sabour of Aksakof, guarantees in the most positive way the veracity of his informant.

Two years later Sophie, the daughter of General D— having married in our very near neighborhood M. Nassakine, I made her acquaintance and soon became on intimate terms with her. Having one day asked her if the statement of Dr. W— was truthful, she said it was, and that she who was then thirteen years old remembered perfectly the apparitions of her deceased aunt.

"Later," said Sophie, "when I had grown into a large girl, my mother permitted me to read the diary in which she had noted the conversations with her sister." Having asked for some details on the subject of this strange history, this is what Sophie related to me:

Among other things, my mother asked one day the deceased woman, if she was in paradise and she answered through Julie: "Oh not yet, but I hope to enter there. I am not yet sufficiently advanced for that!"

Julie used to see her mother always habited in a floating drapery. This costume was at first clear gray; it became, towards the end of the apparitions of a pure white, if the little one is to be believed. Frequently the deceased, through the mouth of her daughter, asked that prayers should be said for her. The priest of the village observed our frequent visits to the church where we asked of him masses for the repose of the soul who was manifesting herself to us. One morning when we were at mass of the dead for her, we saw Julie leave us for some minutes and go and say good day to the invisible being who called herself mother. Having come back to us, the child said, "It is mamma and her friend. They are both on their knees, mamma is praying and weeping." And when they played the "Requiem," the child added: Mamma is saying, Oh! if I could only have a little 'repose.'"

Towards the end of the sixth month, Sophie said to me, my aunt said to Julie: "Your father is going to marry soon again, but don't fear, your step mother will be very affectionate towards you, and will bequeath you some of her fortune." In reality the next post brought us a letter from her father who had up to that time had no correspondence with us; he announced to us his marriage and his wish to take back his daughter.

The other predictions of my aunt were fulfilled also; the step-mother of Julie came to love her with her soul and her own children having all died at a tender age, and she herself having very soon followed them left to Julie all the lands she possessed."

She related that ten years later being at Moscow she visited the mother of Sophie and found at her house Julie, a woman then in the flower of her age, happily married and inclined to deny all the substance of what has been narrated. "They were mere dreams of a sick person, hallucinations!" Julie said to me when I spoke of her visions. But Madame D— who had just confirmed all that has just been told, closed her mouth by saying, "Julie, you were too much of a child to be able to talk philosophy as you did at that time, and besides you didn't know many things only known to your mother and myself. What my sister was accustomed to say through you was quite above your age."

I met these two ladies then for the first and last time of my life. It is so that I have had a chance of seeing all those who had played a part in these apparitions which are so interesting. Sophie and Julie are both dead. As for Madame D— she is still living at Moscow.

The diaries containing the notes taken by Madame D— have unfortunately been destroyed.

Aksakof is able to obtain from Miss Barbe Pribitkof a statement made by Madame Dimitref through a niece at the age of eighty years of age a complete confirmation of the wonderful account which precedes and adds the following incident: Madame Dimitref while a very good-natured person was also somewhat hasty in temper and on one occasion, she

was about to box the ears of her niece Julie when she felt a hand laid on her own and restrain her. She was not frightened and was not amazed when Julie said that her mother was standing between them.

She had refused to confirm the statements of the events narrated under the influence of some one who told her it was a sin, and finally only after a priest had cited the circumstance as proof of the existence of a future life that she consented to give her niece the confirmation of the facts stated before and which is published by Aksakof.

This extremely well authenticated case of clairvoyance and mediumship in a young girl of nine years, is to be found in *Annales des Sciences Psychiques* for September and October.

WHAT CONSTITUTES GENIUS.

By JOSEPH W. DICKINSON.

III.

"They talk of genius," says Olive Schreiner, "it is nothing but this, that a man knows what he can do best, and does it, and nothing else." "Genius," says Bishop Spalding, "is a gift. But whoever keeps on doing, in all earnestness, something which he need not do, and for which the world cares hardly at all, if he have not genius, has at least one of its chief marks." It is the same writer who so beautifully says: "How it may be I know not; but the very heart and brain of genius throb forever in the words on which its spirit breathed."

"Thought," says Madame de Remusat, "is the highest quality of genius;" and it is Arthur Griffith who speaks of "the nameless charm which the productions of real genius possess, and which it is so difficult to gauge exactly, or to describe in mere words." Emerson says: "The value of genius to us is in the veracity of its report. Talent may frolic and juggle; genius realizes and adds." Coleridge informs us that, "Talent, lying in the understanding, is often inherited; genius, being the action of reason and imagination, rarely or never." But he adds: "Genius must have talent as its complement and implement, just as in like manner, imagination must have fancy. In short the higher intellectual powers can only act through a corresponding energy of the lower." Again he says: "All genius is metaphorical; because the ultimate end of genius is ideal, however it may be actualized by incidental or accidental circumstances;" and elsewhere he curiously notes that, "Something feminine—not effeminate, mind—is discoverable in the countenances of all men of genius."

It is Henry Ward Beecher who tells us that, "Genius is nothing in the world but automatic thinking," which he proceeds to explain, is "thinking that thinks itself." Spontaneity is therefore one of its chief characteristics; a spontaneity, too, over which, as above indicated, its possessor seems to have little or no control, and which especially differentiates it from talent, which acts more directly under the control of the will. It is this which Lowell perceives, when he says: "There is nothing so true, so sincere, so downright, so forthright as genius. It is always truer than the man himself is, greater than he." "This domination of genius by the unconscious," says Cesare Lombroso, "has been remarked for many centuries." And again: "The man of genius is, in many respects, a real somnambulist. In his lucid dream he sees farther than when awake, and reaches the heights of truth; when the world of imagination is taken away from him he is suddenly precipitated into reality." And elsewhere: "One of the characters of genius is irresistible impulsion. An instinct compels the animal to accomplish certain acts, even at the risk of life, so genius, when it is dominated by an idea, is incapable of abandoning itself to any other thought. Genius creates, not because it wishes to, but because it must create."

In contradistinction to this, Jurgens-Meyer says of talent, that it "knows itself; it knows how and why it has reached a given theory," and adds: "It is not so with genius, which is ignorant of the how and

why, for nothing is so involuntary as the conception of genius."

"What then," one asks, "is this wonderful power? Is it direct inspiration, whisperings from the unseen world around us, echoes from those higher voices which fill nature with harmony and joy?" We believe it so to be. We believe that it may properly be said of this mysterious quality in general, as it has been so aptly said of oratory in particular, that in genius, the essential secret is a gift of God!

THE FORMAL SOLUTION OF THE PROBLEM OF MEDIUMSHIP.

By DR. JOHN E. PURDON.

II.

It is living matter alone which actively thinks, however formed matter may be used as the symbols of past and present thought; therefore, we seek for the individuality or the personality, the soul or the mind in the living protoplasm itself and not in that plus the bones, sinews, fibrous tissues, hair, etc., however useful all these may be in the external manifestation of the personality. The living matter as we see it, or think we see it, is therefore the true symbol of the spirit. But this living matter so perceived subjectively feels itself as existing in time and also as existing in space with the rest of the world, including its own adjunctive bones, sinews, etc., which do not know themselves as existing in time. Now the protoplasm which so knows itself and by the aid of its adjuncts generally behaves mechanically, as it were, in no way different from inanimate matter, by virtue of its intrinsic forces can and does frequently act as if entirely outside the control of the ordinary forces of nature, and so sets scientists by the ears, though they are learning something from us of late years. But to manifest these forces in space, something must die and work must be done which transfers a certain amount of matter from the region of life to that of ashes or exhausted potential energy, so that everything we conscious beings think we see of the manifestation of the presence of spirit or spirits must be of the earthy, since consciousness is the correlate of the degraded matter of our body as well as of that higher life of which we believe we all partake.

Living matter or protoplasm has a continuous existence in time, for as fast as it is used up through the projection of phenomena on the plane of consciousness, so fast is the raw material that is to be made alive supplied in the process of nutrition. The mechanical law of a universal and unalterable time successive holds on the plane of consciousness whose external form of sensuous intuition is space of three dimensions and from the relations which exist between the positions of bodies, under the action of natural forces, in successive times, the science of mechanics is possible. La Grange, the prince of geometers, in his "Calculus of Functions," remarks that mechanics is a kind of geometry of four dimensions in which time plays the part of the fourth unit. Now it is known that all future disposition of a distribution of matter moving in space and subject only to its own mutual forces can be theoretically predicted by a mind not essentially different from our own, provided it were endowed with our mental capacities and forms of thought indefinitely magnified. It is well known that attempts have been made to solve the general problem of Spiritualism by recourse to a projection of events occurring in a space of four dimensions, and therefore unknowable to us, into our space of three dimensions where some of the events so projected must of course be contradictory to our laws of mechanics—our generalizations from experience. But this hypothesis, like that of the spiritual body, is too complete, too cut and dry, to be received without an analytical interpretation.

We said that the living matter alone experienced the subjective time form, and for all we can know to the contrary all other subjective forms; for however inanimate matter, so-called, may act in obedience to force is entirely beyond the range of our comprehen-

sion. All phenomena whatever, then, fitting into the time form or that of successive existence, in contrast to existence external, fixed and so far dead, protoplasm or living matter as a whole continuously exists in time from the unitary point of view, while it successively exists in space through replacement of its substance, which replacement, through changes of matter and motion, is therefore phenomenon to the subjective unity, marking the movements of the empirical time succession. I said that the action of force on matter was entirely beyond the range of our comprehension and now we see that this is equivalent to saying that we cannot consciously realize the modus of the changes going on in our higher state, where that spirit of which living matter or protoplasm is to us the symbol in terms of feeling and motion undergoes changes, the details of which it would be a contradiction in terms for us to know, since in the very act of consciously experiencing any change, we fall to the lower terms of matter and motion, the language of our sense consciousness. But though we may not be able to realize the changes which take place in the higher regions of existence we may be able to symbolize them to a certain extent by the aid of analogy. From what I have written above the reader will see that I endeavor to endow living matter, as it were, with one more dimension in its formal representation that I accord to the inanimate or vitally exhausted matter which he only knows as existing in space without a self-consciousness of its existence, either on its own part or on ours. Such matter, for us, is, as it were, projected off from the universality of life of which we partake, too surely carrying us with it so far as the fact of the existence of our bodies is concerned; since they are the only medium for the expression of the spirit with which for the present we must be content. Here the analogy of the projection from four-fold space into three-fold space is apparent, but I should be sorry to advance this similarly if I had not much stronger lines of argument upon which to rely.

The ideal fourth dimension of living matter is the time identity, the sameness upon which depends the individuality or egoity of a man in that instance; but we cannot suppose that the degraded or projected matter of space is absolutely reduced from the higher form, for it is with regard to our apprehension and not in itself that such reduction has taken place. We must hold that it appears identical to all similarly organized beings and therefore it is relative to something common to the nature of all men that this product of the higher life has so reduced itself. Each and all of us can act on our common world and produce a result which is the common property of our apprehension. Life has to be exhausted if we act individually or energy has to be transformed if we act mechanically under the direction of the will. The result is the same; we act for the universal life if we act as one of its manifestations. Similarly if through the exercise of these dimly apprehended forces of mediumship we act upon any portion of external nature, in an extraordinary way we act for all mankind; all must equally perceive the truth and reality of the effects produced. If, on the other hand, the extraordinary fact is not available and we only imagine we can do such wonders, we deceive ourselves and the truth is not in us. The effort has not gone beyond the limits of our own bodies, which no doubt we disturb but not in the manner aimed at.

It will be agreed by all that, however useful the objective study of mediumship and its exercise may be for the discovery of new truth and natural law, mediumship in itself is not a desirable thing, except in the very rare instance in which the medium is himself a philosopher and takes himself in hand as an object of earnest research for the good of mankind; therefore we must not hesitate to say that mediumism, so far as it involves a departure from the standard of the ordinary, is not healthy. Whether it is indicative of a development of the race to the possession of higher powers or is merely an evidence of retrograde metamorphoses we will not here consider, for much can be said on both sides. In any

It is a key that helps to unlock the secret chambers of life.

(To be Continued.)

AUTOMATIC COMMUNICATIONS.

In the following communication which is given mainly as a specimen of some of the earlier unsatisfactory sort, the strange thing is that while it was being written there occurred to both Mr. U— and myself many points which could have been written, more pertinent in regard to the friend of Mr. U— who purported to write, than what was given. The name was that of a comrade of Mr. U—'s early manhood who enlisted with him in the same company at the outbreak of the war and was taken prisoner with him at the battle of Ball's Bluff. The friendship was renewed in after years. Why the knowledge possessed by Mr. U— and self of certain particulars of more interest than what is here given is a question for those who contend that this writing emanates from the conscious or sub-conscious knowledge of the person who holds the pen, or by telepathy transmitted from the brain of persons present. That the one whose name was signed died finally from the effects of a bullet in the brain from an old wound received in the war, might, however, explain to those who accept the spiritualistic hypothesis, the reason of loss of memory in regard to points which we expected would be touched upon. The communication began unexpectedly thus:

"Dear old Frank! How glad I am to meet you this way." M— D— (name signed in full).

B. F. U.—"If this is M— will he recall some incident known to us both by which I may recognize him?"

A.—"Shall I tell of our imprisonment, or shall I state what occurred later?"

B. F. U.—"Whichever you please."

A.—"Return to our battle experiences. Wasn't I surprised to know you were a prisoner like myself in Richmond? It made life a little brighter to know you shared my trouble."

B. F. U.—"What incidents of our prison life can you recall?"

A.—"Round us were many men whose thoughts were in direct opposition to yours and mine, yet they gave us renewed hope for humanity because of their lofty aims through poor ideals."

B. F. U.—"That is true but rather vague. Can you not recall something more definite?"

A.—"Frank, don't you remember what I said to you one day about the possibilities of existence after death?"

B. F. U.—"It may be that you did, but I don't remember that clearly. Can't you remember some other matter?"

I had never heard Mr. U— refer to any such conversation between himself and friend, whom I never personally met.

A.—"Yes, but I want to say that I was then much in the dark. To-day I know so much more that I long to satisfy my old friend that existence is a more wonderful thing than either of us thought, but I know you are in a measure prepared for the sweet change, but I wasn't. But I am the more content."

B. F. U.—"Now if this were really M— D— he would, I feel sure, give me more definite answers. Tell me some striking incident of our prison life."

A.—"Sharing our clothes."

B. F. U.—"That is true. I do remember your kindness to me when you had some under clothing sent you by friends which you generously shared with me when my own were worn out and soiled."

This was not the prison incident Mr. U— had in mind at the moment, and if he had ever related it to me, it had passed out of my mind.

B. F. U.—"Is there any word you would like us to send your wife?"

A.—"You might give her word of hope to meet me here, but you know we men are sometimes in doubt as to what wives should be told what we wish when freed from earthly cares. Write her as you

would like your wife to be written to if you were in my place, and state our happier condition here so far as mortals guess."

As we knew this husband and wife to be very devoted to each other, we thought this message very indefinite; and to test it, asked, "Do you really wish us to send such vague words as those to her?"

A.—"Oh, she would be so happy! She would have faith in you, and I should be satisfied."

But we were so doubtful of this that I must confess we failed to give such a vague message.

B. F. U.—"Do you remember, or have you met T— and J— and A— of our regiment who passed over before you?"

A.—"All those people are erased from present memory. I am sorry, but that is so."

B. F. U.—"Can you not still recall what happened when you were with us?"

A.—"Slowly memory works within us. Good-night dear old comrade in war and in so-called peace."

And we have never been able to get another communication from this person. The only significant thing in this was the recalling of the incident of sharing his clothes with Mr. U— while in Richmond when they were prisoners of war.

One evening among many interrupted communications the name "Robert Chambers" was abruptly written.

Ques.—"Are you the Robert Chambers supposed to be the author of 'Vestiges of Creation?'"

Ans.—"When I wrote that work the world was not in accord with truth, and I had to consider with Scotch caution the effect of my investigations on the pecuniary prospects of Chambers Brothers."

Q.—"Do you still think the work a reliable one?"

A.—"Crammed with errors. I was sincere when I wrote, but since my change of condition I wish I had not written before—gone."

An odd incident of the automatic writing was as follows: In the early part of my experience among many varying chirographies written by my pen there frequently appeared a queer sort of writing which I had never seen anything like, and only once since in some signatures obtained by another automatic writer who has never seen my specimens. I call it spiral writing, because each letter is made by spiral movements of the pen instead of going straightly as in common writing. Much of this I could not myself read, though occasionally a word would be very plain. One day I wished to write something, having been requested to do so, on "The Sphere of Woman." It occurred to me that I might try to get the ideas of some greater thinkers than myself on the subject and I wrote down on a piece of paper the names of an equal number of men and women now on the other side of life who I knew had been while here interested in the woman question—such as John Stuart Mill, Harriet Martineau, etc., and hoped to get something characteristic from some of these in the evening when Mr. U— was present, as I cannot get communications by myself. I did not in this list put the name of Victor Hugo, although I knew of his interest, for the reason that his name did not once occur to my mind.

When evening came I took out this list, read aloud the names written there and asked if any of these were present, then waited pen in hand for developments. The pen began at once to move, making large letters in the spiral manner and wrote so that each word went nearly across the page as follows:

ONLY
VICTOR
HUGO.

The forcefulness of this characteristic rebuke of my utter forgetfulness of this ardent yet self-conscious friend of my sex, struck me with astonishment—it was so unexpected!

But though Victor Hugo or whoever took his name and characteristics had the floor—or the pen—for that evening (as no other writers came) yet all the expression of his ideas in regard to woman's sphere was given in one sentence in smaller spiral letters:

"The sphere of woman widens with the progress of the race."

S. A. U.

WHAT IS SELF?

BY GEO. H. JONES.

An automatic mystery endowed with exterior and interior parts variously adjusted to both physical and psychical work, with an instinct to perpetuate and preserve it, its principal workshop is located in the center where the primary work is done. The material for alimention and assimilation is received through a long channel from an opening in the upper part. After making selections for maintaining and growth of the system, it ejects extraneous matter through pores located over the entire surface of the body, and builds with the selected materials successive new forms. The motor for assimilations is located above the principal workshop. Digestion and the heart's constant action, from the first appearance of tiny self to its death, forms matter into sensation, so that feeling, desire, thought and volition are all the materials of its existence.

Thought, feeling and will are phenomena, they are events which happen from time to time; as they happen, they exist in the felt, or self. Through the various orifices located in the upper part, enter vibratory force which develops knowledge and controls the acts of the individual. It enters by light waves through the retina of the eye, or by sound waves through the organs of the ear, or by smell and taste through the nerves of the nose and mouth, and feeling by the nerves of the system.

All knowledge is acquired by sensation, produced by touch, and by that one sense only; all information imparted by the individual goes forth automatically, crowded out from the storehouse of acquired experience. Each period of change in turn follows its predecessors without a break in the line or even by the knowledge or desire of the individual, as to time, either of the beginning or the ending of any one of the periods, or of the continuous succession of its habitat which is completed every few years, (some scientist say seven). This change of residence is so smoothly carried on by correlation and conservation as not to mar, injure or disturb even the scars or vestiges left by wounds on a previous tenement, nor when death comes and the move is sudden, or slow, into the soul-form dwelling, does the tenant know the precise movement of his eviction from the old or the time of his entrance into the new.

These changes from old to new bodies continue to take place and increase the size of the body and its functions and its strength till maturity is attained in accordance with the law of growth, and then a new law steps in and from that period, by the same process of replacing old bodies with new continues, but now each succeeding one is less perfect and its functions are reduced in energy. Is it thinkable that the individual's personality, like a drop of water once separated from the ocean, can return to the mass? Yes, were it not for the knowledge evolution furnishes by scientific unfolding of psychical phenomena that succession of the absolute is continuous.

In all activity, something clearly becomes something else. Activity implies a happening and a sequence in time. Psychical testimony witnesses self once evolved to sensation, does not terminate its selfhood at "four score and ten," but is continuous to higher spheres.

The universe is full of self-waiting evolution, correlations, conservations and names for our successors. There is no vacuum within the bounds of the universe—no outside of the universe. Therefore, the past is present, the present is past and the future both past and present.

ABSOLUTE—RELATIVE—CONCRETE.

"Every thing that exists depends upon the past, prepares the future, and is related to the whole."

What would self be without a body?

Is self the result of forms of matter?

To body the result of forms of matter?

For self to move, it is necessary to move it.

What becomes of heat?

What becomes of force?

To illustrate:—Bradley says of sugar: "This is a familiar thing. This is a thing, and it has properties, adjectives, which qualify it. It is, for example, white, and hard, and sweet; the sugar, we say, is all that; but what the 'is' can really mean seems doubtful. A thing is not any one of its qualities, if you take that quality of itself; if 'sweet' were the same as 'simply sweet,' the thing would clearly not be sweet.

And, again, in so far as sugar is sweet, it is not white or hard, for these properties are all distinct. Nor again can the thing be all its properties, if you take them each severally. Sugar is obviously not mere whiteness, mere hardness and mere sweetness, for its reality lies somewhat in its unity. But, if, on the other hand, we inquire what there can be in the thing besides its several qualities, we are baffled once more. We can discover no real unity existing outside these qualities, or again existing within them."

The charm of the puzzle lies in the fact that there is no independent real, and white, hard, sweet and the rest co-exist in a certain way; the qualities are and are in relation. If the qualities were differently proportioned, i. e., the molecules were differently proportioned which go to form white, hard and sweet, there would be a corresponding change in their relation. The correct proportion of qualities constitute the individual form, which self calls my body, my hands, my feet, etc., while, again, my body has an equal right to say, my self, my hand, my foot or my body, my hand, my foot, etc.; while, again, my body has an equal right to say my self, my hand, my foot, etc. May we not include in this category the hair and nails, though they live like parasites on human bodies and continue to grow long after the death of the individual, so long as they can obtain any nourishment from the old body.

The blending in and out, one with the other, warp and woof, that relation ever present, determines the absolute.

Every thing phenomenal is, somehow, real, and the absolute must be at least as great as the relative, hence the absolute is, so far as an individual and a system.

What do we know? Our little world is but one orb midst thousands of others. Earth, air and sea are full of visible and invisible forms of life, all existing in the individual environment. When we get into a clearer vision, beyond this atmosphere pall that hides realities of which we are afforded but a glimpse now and then, how we will be amazed at our conceit over this little planetary unit.

"The self-conceit of mortal man,
Is but a part of the eternal plan."

What relation does conceit bear to self? Drop a penny in the slot and he is inflated.

Take one from him and he contracts.

Stick a pin in him and you have a mortal enemy. He surely is a factor of the "combine."

The "trust" without him would be a tramp.

If self did not work for him as if he were self, his neighbors would place him in an insane asylum.

Let us see what Professor Tyndall says in reference to changing forms.

"The molecules and atoms of all substances, when allowed free play, build themselves into definite and for the most part, beautiful forms called crystals. Iron, copper, gold, silver, lead, sulphur—all possess this crystalizing power. Gravitation is a very simple affair compared to the force, or other forces of crystallization. For here the ultimate particles of matter, inconceivably small as they are, show themselves possessed of attractive and repellant poles, by the mutual action of which the shape and structure of the crystals are determined."

THE DUTY OF SPIRITUALISTS.

There are thousands of Spiritualists in this country, either openly identified with Spiritualism or tacitly holding its main belief. Such a belief is nourished by the most sacred sentiments of human nature. It is fed by our deepest affections and by our hope of

immortality: Two elements enter into the determination of spiritual phenomena. One is an element of faith, and the other an element of evidence. A person of small faith requires a large amount of evidence. A person with large faith requires but the smallest degree of evidence to satisfy him. Among Spiritualists generally there is very little of the critical spirit. They believe in Spiritualism, not because it has been proved, but because their faith is so strong that they do not require proof. The great majority of manifestations, séances, and other performances conducted by professional mediums are destitute of all elements of proof. In many cases they are not only proofless, but are arrant and disgusting frauds. It is to this aspect of matter that we invite the attention of Spiritualists.

It has been a complaint of Spiritualists, not without foundation, that scientific men have not investigated Spiritualism as thoroughly, candidly, and sympathetically as they should. It is true in this, as in other matters, that a sympathetic interest in the subject of study helps greatly in opening one's eyes, just as certainly as an unquestioning credulity may close them. But, if scientific men have not studied Spiritualism from a scientific standpoint, Spiritualists are largely responsible. They have insisted on accepting as conclusive evidence manifestations reeking with humbug and fraud. They have asked investigations to be conducted under conditions which make all scientific methods impossible.

The organization of a society for psychical research in England, and also in this country, is an evidence that scientific men of unquestioned repute consider psychic phenomena worthy of earnest and prolonged study. The results obtained by these societies are well worth the labor expended on them. They show, at least, that there is a wide realm of phenomena which we have hardly begun to explore, and whose full meaning we cannot yet understand. But it is a standing reproach to the Spiritualists of this country that the American Psychical Society has had to suspend its work because it has not had money enough to carry it on. A small fraction of the money that is spent every year by Spiritualists in supporting the charlatans and humbugs who pass under the name of mediums would furnish the Psychical Society with more money than it could possibly use.

Among the impostures which constitute at the present time the greatest reproach to Spiritualism, the worst are what is known as materializations. Twenty years ago the current form of séance was distinguished by table-tipping, rappings, the whirling of banjos and musical instruments around the circle, and the supposed manifestation of spirits through the medium. But by and by Spiritualists were not content to have their friends come and speak through a medium or through the mystagrophic manifestations of the planchette. They asked that their dead friends might come back, so that they might be felt and seen. What they wanted was not spiritual, but material evidence; and now the most popular form of séance is that in which the materialized spirits, dressed in white robes and slippers, walk around the room and kiss, embrace, and talk with their friends in the dark. For it is one of the peculiarities of this form of materialism that it cannot be executed in the light. The moment the light is turned on, the night-gowned spirits fly to the cabinet for refuge. The remarkable thing is that those who attend these sittings, having insisted that their senses shall be gratified by touching, hearing and testing their spirit friends, are not willing to believe the evidence which their senses afford. For everybody who is really in full possession of his senses ought to be able to find out in five minutes what these creatures are. The slightest investigation would show that there is not one of them that could not eat three square meals a day, or that could pass through the floor or the ceiling without damaging the house; while some of them have been known to tip the scale at two hundred pounds. It will be found on investigation that these spirits, instead of possessing supernatural knowledge and illumination, are often ignorant, coarse, depraved, and capable of the most notorious lies. To pay one or two dollars a night for the privilege of being defrauded in this way is the luxury that some people insist on enjoying. But to make this the basis of a faith in the life hereafter, and proclaim it as an evidence of the truth of Spiritualism, is a sacrilegious form of humor which would make the devils laugh.

These fraudulent materializations of spirits in scented night-gowns and pomade have been exposed again and again, and yet Spiritualists continue to support them. One Spiritualistic paper, THE RELIGIO-PHILOSOPHICAL JOURNAL has indeed done noble service in exposing these humbugs. But there are other organs which regard any such exposures as assaults

on Spiritualism, and openly defend the most depraved and worthless characters.....

If there are any who should welcome the earnest investigation of Spiritualism, it is spiritualists themselves. If there are any who should insist upon the most thorough exposure of every form of humbug masking under that name, it is Spiritualists. Until they take hold of this matter earnestly, they are not doing their duty toward the faith they profess and toward the community.—The Christian Register.

TRADE IN MEDIUMISM.

We have reason to entertain the utmost horror at the public trade in mediumism and its consequences. It has covered our movement with a blight and a scandal which has become proverbial. It has been our work to endeavor to raise the mode of action above such dispicable consequences. We are glad to say that progress points strongly in the direction of our recommendations. We hope to see the time when it will be as impossible for the man about town to hire a medium as it will be for him to hire a fallen woman at the street corner. And yet mediums will be much more plentiful then than now, for the spirit will be poured out on all flesh. How our heart has bled for mediums! Let the wise take them in hand, surround them with proper conditions, support them generously, and the spirit-world will manifest itself according to the conditions given. But clear your minds of all suspicions and defamatory stories; avoid the use of degrading mechanical "tests;" let honesty be your purpose, and if phenomena appear dubious or indistinct, let the experiment be made again and again till success is the result, as in the case in all other forms of scientific research.—Medium and Daybreak.

ACCORDING to reports published in the daily papers a remarkable case of blindness is claiming the attention of people at Bath Beach, on the outskirts of Brooklyn. Emma Zimmermn, the 4-year-old daughter of John Zimmerman of that town, after eating cake, pie, or any kind of pastry, becomes blind for a considerable period. A year ago, while the child was playing on the street, she was given a piece of cake by a neighbor, and almost instantly after eating it she was taken suddenly ill. She complained of a severe pain across the eyes. A local physician was consulted and he prescribed medicine which for a time relieved the sufferer. Several weeks later Mr. Zimmerman made the discovery that after eating sweetmeats a white film gradually formed over the child's eyes. At times this becomes very pronounced and at others is hardly perceptible. Dr. Henry Knapp, the New York specialist, was finally summoned. He put the child through various forms of dieting and finally became convinced that the spells of blindness were brought on through overindulgence in cake and other sweetmeats. She is hardly old enough to realize her affliction. She is a bright little miss with large blue eyes and golden hair. Friday, while Mrs. Zimmerman was baking an apple pie, little Emma stole up to the table and took a small piece. As a result she was again taken with a sudden spell of blindness. Dr. Knapp has decided to await further results in the case. Dr. Schmitzer, a specialist of this city, when asked what he thought of the case said: "The case is indeed a peculiar one. In all my experience I do not recall a case of blindness resembling it."

It forms a strong presumption against all supernatural and miraculous relations that they are observed chiefly to abound among ignorant and barbarous nations; or, if a civilized nation has ever given admission to any of them, that people will be found to have received them from ignorant and barbarous ancestors, who transmitted them with that inviolable sanction and authority which always attends received opinions..... It is strange, a judicious reader is apt to say upon the perusal of these wonderful histories, that such prodigious events never happen in our day. But it is nothing strange. I hope, that men should lie in all ages.—David Hume.

NATURE AND CAUSE OF SLEEP.

The condition of organic inactivity to which the "sleep" is applied is so general and recurs so frequently, that it is a wonder its cause has not been thoroughly investigated. Various hypotheses have been framed to account for the phenomenon, but none of them embrace all its phases. This is due in a great measure to the complexity of the phenomenon, but chiefly to the fact that, as during sleep the operation of the rational and volitional faculties is suspended, we have no means of judging of our feelings during sleep or of ascertaining those of others. The subject has been recently discussed in the Popular Science Magazine by Dr. Henry Wurtz, who tells us that sleep involves "all the functions—moral, moral and physical, and doubtless also physiological—of that most complex of all organisms, man." It might be thought from this statement that the human organism alone is subject to such a condition. Both animals and plants sleep, however, and the very earth herself seems to take rest when darkness spreads its covering over her bosom.

We are here concerned, however, with human sleep, in relation to which Dr. Hammond supposes that in the most profound natural slumber the spinal cord, with its nervous ganglia, always retains a certain degree of consciousness, and that the involuntary muscles, those which operate the heart, the respiratory organs, the digestive apparatus, never sleep. In normal slumber, the blood circulates more slowly, the breathing is slower, but the digestion is more active, while the temperature in the vital organs, according to most authorities, remains unchanged. Prof. Michael Foster, speaks of sleep as being largely confined to the central nervous system, and especially to the hemispheres of the brain, although the whole body partakes of the condition, and he points out that the appearance of the eye during sleep shows that the brain does not lose all activity. He says, "during sleep the pupil is constricted, during deep sleep exceedingly so, and dilatation, often unaccompanied by any visible movement of the limbs or body, takes place when any sensitive surface is stimulated; and on awaking, the pupils also dilate. Prof. Michael Foster deems this constriction of the pupils worthy of notice, as 'it shows that the condition of sleep is not merely the simple and direct result of the falling away of afferent (external) impulses. When the eyes are closed in slumber, the pupils ought, since the retina is then quiescent, to dilate; that they are constricted, the more so, the deeper the sleep, shows that important actions in the brain are taken place.' That phenomenon proves that sleep is a positive and not a negative process, that is, one in which the energy expended during the hours of wakefulness is being replenished, giving renewed force to the exhausted nervous system."

As to the actual cause of sleep, nothing certain is yet known. As the breathing is slower during sleep the amount of oxygen taken in and the amount of carbon dioxide given out by the lungs must be lessened. On this point Dr. Wurtz remarks, "many claim that a succession of rapid but long-drawn respirations will quickly bring on drowsiness and often sleep ensues," which means that "normal sleep and sleepiness or drowsiness, are due to a small increase over the average of the carbonic acid in solution in the blood, arising through its overproduction from the greater amount of muscular and other tissue that undergoes oxidation during the waking hours. During the sleeping hours this overload of the anæsthetic gas is gradually discharged until wakefulness results." This will probably account for the fact that persons who undergo much muscular exertion during the day usually sleep soundly at night. The carbon dioxide which produces drowsiness is a recognized anæsthetic which produces a slow diminution of blood circulation such as accompanies natural sleep. As it is a constant product of organic life, sleep may be necessary for the removal of that from the system, while at the same time the rest

which attends it enables the nerve centres to recover their normal tone.

As to the psychological phenomena accompanying sleep, Dr. Wurtz sums them up in saying that the impressions of external objects on the senses are dulled, but not annulled or suspended; the emotions, the imagination, the memory and the will are only partially suspended, if at all, and they may even be intensified, "while the control of the will over the emotions, the imagination, and the memory is wholly annulled, together with its conscious control over the nerves of the voluntary muscular system." "The reasoning power is annulled, but involuntary and instinctive muscular motions, and those arising from habit, still continue." The consciousness of duration is also present during sleep, but it "passes wholly out of the control of the reason and the memory, and loses all relation to the conditions of working experience, being often exaggerated or exalted far beyond these." It would be seen that the mental factor which is the most conspicuous by its absence during sleep is the regulative or directive faculty, and this agrees with what is observed in sleep-dreams, which are absolutely outside of our control, however absurd or exaggerated may be the ideas or images which pass through the mind.

VICIOUS COUNTERFEITERS.

The Boston daily papers of recent date contained accounts of the exposure of some "fake mediums" who had been giving exhibitions for money in the name of Spiritualism. A Dr. Albro ran the show and a Mrs. Ripley was the medium. Without going into details it is sufficient to say that the performance was one which presumed largely upon the ignorance and credulity of those in attendance. The exposure of fraud was, according to reports, complete, and Albro and the woman, Ripley, were taken to the Dedham street station. A gentleman who was at the examination the next day writes: "The court room was crowded with amused and interested spectators, as Albro's methods of dead raising were described by his victims and the police. The testimony was solid—not a flaw in the whole of it, and it looks very serious for the accused parties. The judge so considered it by sending the case to a higher court under ample bonds." Albro had with him and used upon one of the investigators, a prominent liberal minister, a blackjack or slung shot, which was captured and produced in court.

So far as we can judge from those who have written us in regard to the Boston exhibition, it was a vulgar affair, by which no intelligent man should have been imposed upon. When the gas was turned on the spirit was seen to be Mrs. Ripley, who was dressed in her nightgown with white drapery over it. Is it not shameful that such trickery as this is represented to be, and such as is known to be practiced for money by a large number of charlatans all over the country, should be classed with the phenomena of Spiritualism, and should actually have defenders among those who either lack the intelligence or the honesty to make the distinction. THE JOURNAL has always stood for honest mediumship and for the scientific investigation of that large and varied class of phenomena which belong to the objective side of Spiritualism; but it has none the less strenuously joined in all honest efforts to oppose fraud in connection with the subject, and to separate the genuine from the spurious in the alleged phenomena. This is the method which is now yielding such wonderful results in the investigations of the Society for Psychical Research and in recent investigations in France and Italy as well as England and the United States, not to mention the earlier, but not less valuable work of Hare, Crookes and others in this country and in Europe. Yet we are now confronted by vulgar fraud of so transparent a character that no man or woman of ordinary common sense should be deceived by it, and the exposure of this fraud every now and then is mistaken by multitudes for a demonstration that mediumship means dishonesty and that all the manifestations which pass under the name of

Spiritualism are fraudulent. Is it not time that Spiritualists and honest investigators who desire the truth, the whole truth and nothing but the truth, did something to defend what they know to be worthy the attention and study of all men from association in the public mind with bare-faced fraud and contemptible Punch and Judy-like shows before promiscuous companies, at one dollar a head. So long as Spiritualist papers advertise and praise persons who are known to be without character, and in some cases who are known to be tricksters and frauds, so long as these papers are silent in regard to the exposure of the charlatans and moral lepers who, in the name of Spiritualism, prey upon the credulous and the weak they must expect such criticism as the following, which is copied from the editorial pages of the Boston Investigator:

Isn't it about time that Spiritualists took some decided and public action in reference to the materialization fake mediums, who so persistently prey upon credulous people. And isn't it about time that the official organs of Spiritualism had a word to say on this matter. It's a shame and a disgrace that such swindlers are permitted to advertise their fraudulent shows in papers professedly in the interest of what is called the spiritual philosophy. There's very little use in denying the character of such shows as those just raided by the Boston police. They are bare, base impostures. The so-called spirit forms on every occasion of a raid prove to be the solid bodies of the disreputable mediums. We know that it's an old game. We know that the fake has been exposed over and over again. We know that alleged spirits have been seized and stripped in the face of gaping crowds. We know where there is a stack of medium's underclothing, fake paraphrenalia, false heels and bosoms, and "spirit" dolls, taken from the cabinets of officially endorsed materializers! We know that some of these mediums are still in the nefarious trade, but we know that many have been driven out of it. We know also that some of the worst of the gang now running will be looked after by the police very soon, and that two or three of the most disreputable spiritual materializing frauds will be raided in due course. We know all this, but what we want is to appeal to Spiritualists and the official organs of the Spiritualists to do something to rid the cities of these shameful impostures, and to clean the skirts of the spiritual movements of such filth and fraud. The Boston police are not concerned in stopping spiritual manifestations; it is not their purpose to persecute Spiritualists, nor to injure Spiritualism, but it is their duty to arrest notorious characters, who live by openly plundering the weak and the credulous. We say notorious characters advisedly. The men and women engaged in these fake shows are well known to the police and they are well known to the general body of Spiritualists and the editors of spiritual papers. . . . The young women and the clergyman who set the police on to the Shawmut Avenue raid, have done well by society, and the police who broke up the Rutland Street show have earned the respect of every decent citizen. What a spiritual sight, flesh and blood female ghosts in night gowns, weeping, we hope, for very shame, and the bully spiritual manager, in his rage, using a deadly blackjack. Yet these wretches are allowed to advertise in the official organs of Spiritualism! . . . We will repeat our former statement, that there need be no misunderstanding as to our position. On the question of spirit return, we will not in this article dogmatize, and it is far from our intention to hurt the feelings of any sincere, honest, and fair-minded Spiritualist, but we demand that the fake mediums, the bandits and bravos, now officially endorsed, be driven out of the business, and that their slum resorts be fumigated. We are free to say that we know many earnest Spiritualists of high character, but we venture to assert that they will always be found among those who denounce such nefarious swindling. There are law-abiding Spiritualists who are daily pained by the law-breaking hordes of money grabbing mediums who infest the spiritual ranks. None of the vicious counterfeiters who trade under the name of Spiritualism, care a jot or tittle for the sacred feelings of the human heart, which they prostitute for gain, nor do these heartless victimizers regard in the least the sad heart-throbbings of the poor bereaved ones who crowd their seances. It is altogether a cruel and vicious money-making scheme by the worst sort of human vermin. Were the performances of these so-called materializers not criminal, their vulgarity is enough to excite disgust. We have some pity for those who honestly believe in the genuineness of the manifestations. We have seen the tears course down the cheeks of men and women at these seances, who really believed they were talking to their loved ones, who had left the mortal life. But we have no pity, only disgust, for the women who

under instructions of men viler even than themselves, engage in this immoral business for dollars, duping the innocent and the credulous.

This language is severe, but is not its severity in its justice. THE JOURNAL has for years been doing what The Investigator censures the "official organs of Spiritualism" for not doing, and this paper is known by reputation to, and hated by, every "fake medium" in the country. It does not, therefore, take to itself any of the reproach which justly belongs to Spiritualist papers to which the charges of The Investigator fairly apply, but joins in the protest against the fraud practiced in the name of Spiritualism.

JOHN WESLEY AS AN EVOLUTIONIST.

It has been pointed out by Mr. William H. Mills of San Francisco, in a paper read before the Chit Chat Club, that John Wesley's "Philosophy" contains views closely approximating to those of the modern evolution philosophy. The founder of Methodism writes: "The same general design comprises all parts of terrestrial creation. A globule of light, a molecule of earth, a grain of salt, a particle of moldiness, a polypus, a shell-fish, a bird, a quadruped, and man, are only different strokes of this design, and represent all possible modifications of the matter of our globe. My expression falls greatly beneath reality. These various productions are not different strokes of the same design; they are only so many points of a single stroke, that by its infinitely varied circumvolutions traces out to the astonished eye of the cherubim the forms, proportions, and concentrations of all earthly beings. This single stroke indicates all worlds." Again Mr. Wesley says: "All is metamorphosis in the physical world. Forms are continually changing. The quantity of matter alone is unvariable. The same substance passes successively into the three kingdoms. The same composition becomes by turns a mineral, plant, insect, reptile, fish, quadruped, man." Further, he spoke of the bat and flying squirrel as animals, "proper for establishing the gradation that subsists between all the productions of nature;" of the ostrich as seeming to be "another link which unites birds to quadrupeds;" and of the ape as a rough draft of man. Wesley did not regard man as being debased by his animal associations. He says: "Has God created many species of souls as animals? Or, is there only one species of soul in animals, differently modified according to the diversity of organization? This question is absolutely impenetrable to us. All we can say concerning of it is this: If God, who has always worked by the most simple means, has thought proper to vary the spiritual perfection of animals merely by organization, his wisdom has so ordained it. At the summit of the scale of our globe is placed man, the masterpiece of earthly creation." He adds: "Mankind have their gradations as well as the other productions of our globe. There is a prodigious number of continued links between the most perfect man and the ape."

PRESIDENT JAMES McCOSH.

The venerable President of Princeton College, the Rev. James McCosh, D. D., LL. D., has gone to his rest, and we may fittingly make a few remarks with reference to his cosmological views. Dr. McCosh was constrained to accept the theory of natural development, which in his "Christianity and Positivism" he entitles the organic unity and growth of the world, but the texture of his mind would not allow him to dispense with the idea of a plan according to which that development has proceeded. Thus he says the law of the progression of all plants and of all animals implies "adjustment of all the elements and all the powers of nature toward the accomplishment of an evidently contemplated end, in which are displayed the highest wisdom and the most considerate goodness." We would point out, however, that contemplation of a process does not require interference with its operation, and that even knowledge of the end towards which the development of

nature is tending does not imply design on the part of the being who thus knows and contemplates. The wisdom of which Dr. McCosh speaks is referred to in the passage where he affirms that "in the midst of the potencies of nature is a divine power controlling and guiding them to ends . . . and producing order where there might have been confusion, and making a cosmos where there might have been a chaos." How there could be such confusion where everything is in accordance with absolute law, we cannot see.

By "law" science does not mean a rule, in the sense of an ordinance, but that nature always works in a particular way or in a particular line under similar conditions, and law as thus understood is uniformity of action, and not of volition. Nor does the appearance from time to time of new agencies in nature, that is, of new forms of life with new powers, furnish any evidence of the actual interference of divine power. If nature be an organic unity, then its growth implies that such new agencies would appear at the stages of development fitted for them. If they did not so appear, it would be evidence of some defect in nature's operation, but not in a divine plan. The notion of an external deity controlling the great world machine that it may not break down, appears to us much less striking than that of universal immanent Power, and living organic existence, the development of which is ever progressing along uniform lines, which only can reach the end toward which that development is directed. The notion of such a controlling deity as Dr. McCosh supposes, is not really consistent with the omniscience and omnipotence ascribed to it. If the end is seen from the beginning, and "the result of every link and combination of laws foreseen and anticipated," then there is no occasion on the part of an omnipotent God to interfere from time to time to avert some catastrophe. The necessary provisions to prevent any such catastrophe would be made at the beginning, and indeed, such provisions are implied in the very existence of the organic unity of nature. Nor is this inconsistent with the idea of there being a "living agent pervading and giving life to his works in every part of his dominions." The living agent, however, is the immanent God, whose action is that of nature itself. How far God as thus related can be said to have "personality," depends entirely on the explanation given of this phrase, which, in the light of modern psychical research, has become somewhat indefinite.

When treating of the subject of pain, which is attendant on the development of nature and which is declared to be evil, Dr. McCosh remarks that "it does look as if in the midst of arrangements contrived with infinite skill there is some derangement." But if there were no such arrangements there cannot be any derangement. The latter is required only as the resultant of the former. Therefore, there is no occasion to call in the existence of a Satan to mar the divine plan. It is much better to regard pain as an essential feature of the developmental process. Without pain, indeed, there would be no progress. Hunger is pain, and hunger has been the most important factor in the development of organic nature. The want of an object of desire is a mental pain, and yet it is the source of all the efforts which result in social and family life and activity. Pain is the real stimulus to all progress and therefore cannot be evil. Much rather should this term be applied to pleasure, where this is not the reward of some effort, if not painful, yet exhausting. This view of pain as morally good, although regarded as evil because it occasions suffering, completely separates science from the theology which believes in a Satan opposed to God and good. Suffering is the test of character as well as conducive to it, a truth which Dr. McCosh's theological bias unfortunately prevented him from seeing, and yet it is the teaching of Christianity itself.

DODS' ELECTRICAL PSYCHOLOGY.

According to John Bovee Dods, whose theory we noticed recently, table moving, which in his time engaged much attention, is caused either un-

consciously by the medium, through the involuntary action of the electro-magnetic force of the back brain, or by "electro-magnetically charging the table from a living battery of many human hands and then attracting or repelling it without contact, or raising it as high as their heads by a concentration of their minds upon the object, and the slightest touch from the entire circle." That many persons are endowed with this peculiar power, as well as with the power of making rappings and similar communications without spirit agency, cannot be questioned. Madame Blavatsky when trying to explain the ringing of her fairy bells, said, "I think of a note, automatically or instinctively; I work the astral currents by my trained will; I send a sort of cross-current out of my brain to a certain point in space, where a vortex is formed between this current and the great current flowing in the astral light according to the earth's motion, and in that vortex sounds out the note I think." This explanation is not very clear, but it points to the same source for her bell-ringing as does Mr. Dods for tappings, a magneto-electric current sent from the lower brain, though brought under control by the volition.

The theory of electrical psychology is not restricted by its author to involuntary motions. He explains by it the intelligence manifested in connection with the psychical phenomena. The hand of the medium in writing is moved by the involuntary power of the mind, which being negative, can act the best, when the medium does not will to move his hand and remains perfectly passive. But whence come the ideas which flow from the pen, or to which the trance medium, who speaks also by virtue of the involuntary power, gives utterance? They all come from "impression," a term which as used by Mr. Dods evidently means the same as the modern "suggestion." He says, it is not necessary for another person to speak to and control the medium in the "electro-psychological" state, which is only another name for hypnotic. Any absorbing thought or supreme impression, or anything to which he may discipline his mind, or that may happen to enter his brain, can control him. Further, "a good psychological subject can grasp the most wonderful and apparently hidden events and buried transactions, call them up from their graves, and clothe them to his fancy in their resurrection splendor, just as they appeared when they transpired. Like a good, mesmeric clairvoyant, a brilliant psychological subject can range the universe—read the bare bosom—read human thoughts and scan the arcana of the soul." We have here a reference to the phenomenon of telepathy, which is more distinctly stated in the following passage: "Who does not know that a person who involuntarily falls into the mesmeric state, is in communication with surrounding nature, and with all persons of a certain nervous temperament in sympathy with his own, even thousand of miles distant, and, for aught we know, throughout the globe—and receives impressions from their brains, and details circumstances of deaths and events that transpired years ago." This refers to the mesmeric state which, says Dods, may be induced by surrounding impressions and circumstances, without the subject knowing it. But it applies equally well to what he terms the electro-psychological state or the "doctrine of impressions," an opinion which is exactly the same as that which refers all hypnotic phenomena to suggestion, a view which is now finding much favor.

There can be no doubt that the theory proposed by Mr. Dods, which is so closely in accord with present notions in relation to the phenomena of hypnosis, possesses a large amount of truth. In tracing the origin of the wonderful faculty which can "scrutinize all the secret thought and buried transactions of the human heart, and rap them out and reveal them through mediums," he pertinently remarks that if spirits possess such powers of intuition or instinct, then mortals must possess the same, for "under abnormal conditions they perceive, understand and explain things of which their reason, while in their natural state, knows nothing." It is noticeable that Mr. Dods considered his theory capable of doing

is with the truth of spirit manifestations, (and it should here be stated that subsequently he became a Spiritualist). In referring to such a possibility, he says, "In such a case it would only be necessary for me to move my position one step further back, and say that departed spirits influenced the involuntary powers of the mind in the back brain, and moved into action the instinctive energies of our being."

To those who thought that spirit agency should not be called in until the powers of the human mind had been exhausted, the theory proposed by Mr. Dods found great favor. It is true that Dr. Alfred R. Wallace maintains the contrary opinion, asserting that the spirit-hypothesis is more scientific than that which ascribes the phenomena of Spiritualism to "the second or sub-conscious self with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies." This accuses, some think, the spirits of moral shortcomings which should more properly be ascribed to the mysterious entity that appears to form the common base of all psychical individuality, the general mind which forms the receptacle for thoughts of all kinds and ready for absorption by any particular mind fitted to receive them. A recent writer in speaking of yoga as practiced in Asia, describes it as the suppression of the thinking principle. This may be accomplished by a process of mental concentration corresponding to the Western hypnotism. "In somnambulism and mesmerism we find that the abeyance of the brain-consciousness reveals a transcendental world with transcendental faculties. In clairvoyance and psychometry we get the knowledge of the events of a remote past and distant future which is altogether beyond the power of our brain-consciousness. The marvels of yoga point to the same conclusion, and all recent investigations in biology substantiate the teachings which our Lord (Krishna) placed before the world at the time of Mahabharata."

ABILITY AND MANUAL LABOR.

Much is being made of the argument used by Mr. Mallock in his recently published work "Labor and the Popular Welfare," to the effect that, left unaided, labor could not produce more per head than it did at the beginning of this century. The vast increase in the income of the people of Great Britain is credited by Mr. Mallock to ability and capital, which have invented and improved machinery and devised ways and means for procuring material and distributing products. There is considerable truth in the position here taken, but it is not altogether just. It should be remembered that every improvement brought about by ability and capital renders more efficacious the subsequent labor, and labor is entitled to credit for the increased efficacy, although it was indebted to ability or capital for its advance. To arrive at a fair valuation of the relative proportion of the increase in the national income to be ascribed to labor on the one side and capital and ability on the other, a balance should be struck at a stated period, the former being credited at the beginning of each period with a degree of increased productive power equivalent to the permanent improvement during the preceding period gained by capital and ability.

KNOWLEDGE AND BELIEF.

The Rev. Dr. James S. Stone in preaching his first sermon at St. James' Episcopal Church, Chicago, drew a strong contrast between belief and knowledge, and pointed out the significance of the use in his text of the former instead of the latter. Real knowledge is impossible to most persons, and the more we know the greater we find our ignorance to be. Dr. Stone said that when he was a boy he thought the stars rested almost on the tops of the trees and that heaven lay just beyond the stars, but now his mind is bewildered when he reads the figures of the astronomers. He cannot conceive the vast distance from world to world, from sun to sun, and from star to star, and heaven seems so far away from

what it was when he thought the stars was on the tree tops. The worthy preacher spoke of the knowledge of God in much the same strain as the agnostic, but he finds refuge in belief. How many of his hearers understood the real meaning of "belief" is a question. We are told certain things and are said to believe them to be true, which we do in reliance on the truth of our informant. This is on the principle of knowing an object because we see it, which is not true knowledge. To attain this we think about the object, analyse it mentally so as to obtain a notion of its qualities, and when we have done this we may obtain a real knowledge of the object by synthesizing those qualities. In like manner we cannot have true belief without first pursuing a similar process of analysis and synthesis. The true basis of rational belief is doubt, which is a discrimination among the grounds of belief, choosing those which are right and rejecting those which are false. When this process has been completed then comes the synthesis of belief. It can hardly be that any mind which firmly grasps the object of its belief, has attained to this position without a prior struggle with the questionings of doubt. But, having passed through the struggle, has not the mind acquired an actual knowledge, to some extent at least, of what it had been engaged with?

PROFIT SHARING IN EUROPE.

Le Messenger has a communication as follows: The general meeting of shareholders of the "Societe des chemins de fer economiques" (France) has just approved of the project of its council of administration in admitting its agents to a participation in its profits.

On the profits of the company before any dividend, a preliminary deduction shall be made to be divided among the agents according to their salary. The portion coming to each agent is paid out in kind, and a portion is reserved to be invested in the name of each of them (agents) in the national funds and is to constitute a individual deposit to be drawn when disabled by old age.

At last says the writer, the great companies or corporations are beginning to enter on the path of duty and justice. It is time, in fact, for selfish capitalists to understand that they shall not be permitted to "exploit" their fellow beings like brutes. To respect life, divine life which is in each one of us, is the first duty; this duty is fulfilled in watching over the well-being of those who serve us and who surround us. This it is to be called religious, for the only religion is that which consists in enthroning that which Jesus Christ sacrificed his life for. At a time as skeptical or as superstitious as ours, there is loud talk of Christianity, but true Christianity, that of Jesus Christ, is not that of the Imperial Church of Rome which will save humanity. When the laborers of all countries shall celebrate the festival of universal brotherhood next May in proclaiming justice and peace, the abolition of hostile frontiers and war, they will not doubt but that they are true Christians, and they will at least render justice to him who expressed these ideas to the world at the price of his own blood. Their first duty would be to render due homage to him. For this there is no occasion for church or priest.

All corporations, all manufactories ought to feel an interest in their laborers. They have a fine example to follow in the Familistere's of Guise, founded by the immortal Godin.

SPIRIT AS A POWER.

Assuming the existence of such a state of being as pure "spirit," it may be asked whether it be possible for such a spiritual being to operate directly on matter, that is without the intermediate agency of something that partakes of the nature of both spirit and matter. In speaking of "spirit" we do not attempt to define positively what its attributes must be. Indeed, we can form an idea of it only through negations, or by analogy. It has been pointed out that with each advance in the instruments of work there

is less of solidity accompanied by increase of power, as seen in the use first of solid implements, then of water and wind, afterwards of steam and finally of electricity. And further, "the more immaterial the agent, the more omnipresent and instantaneous is the action, and the more penetrating." From this it is argued, that in spirit force, "as farthest removed from the tangible, we should find, still reasoning upward, the most of energy, of power over what is called solidity, of omnipresent action, of effective action, of instantaneous action, and of distribution into details, the great into the small." At first sight this reasoning appears just, but in reality it is fallacious so far as it is used to prove the existence of an independent spirit force. From the "more immaterial" is inferred the existence of something which is non-material, therefore "spirit," and it is assumed that this so-called spirit acts in a similar manner to the material agent, but much more efficaciously. For this conclusion there is no justification whatever. Pure spirit must have its own modes of operation which may be analogous to those of physical nature, but which could not, so far as we can judge, have any direct effect on matter. Indirectly it might have such an effect, as for instance if there were an intermediate form of being in which matter was interpenetrated by spirit. In this case if pure spirit acted on the spirit of the dual existence, the effect would be impressed on its material form, and could be transmitted by it to a purely material existence. This may be illustrated by reference to the movement of a material body by the action of an external force, conveyed through another body. Take the ordinary experimental case of three or more balls suspended side by side. If one of these balls is drawn on one side and allowed to fall the motion is reproduced, not by the ball that is struck, but by the last ball in the row. Nevertheless there is a form of motion set up in each ball, which is sufficient to move the last ball to a distance equal to that through which the first ball fell. The initial motion here may be likened to the spirit, which acts on the combination of spirit and matter, represented in the experiment by the matter, with its internal motion of the intermediary balls, and the pure matter by the ball which is ultimately affected.

This experiment may be further utilized. The intermediate balls appear to be motionless, although in reality they are in intense internal vibration. Such is supposed indeed to be the ordinary condition of all matter, and it can be said at least that all matter has motion of some kind. Matter without motion would be so absolutely "dead" that it is doubtful whether it could ever exist. On the other hand, it would be no more possible for motion to exist without matter under some form, that is, as substance, a term which will include the ether whether it is actually "material" in the ordinary sense or not. Motion itself may assume various forms, but using the term "vibration" to include all motions that are not molar, we can well understand that there cannot be vibration without something to vibrate, any more than that there can be molar motion without a body to move. Thus there cannot be thought vibrations without brain substance. So far as we know then actual substance is essential to motion, and why not to spirit? In colloquial phraseology motion is the very spirit of a thing. Life is a phase of motion, as motion is the sign of its continuance, and this applies to the mind as well as to the body.

AH! we owe something to the men who have had the courage to disbelieve; and we should hold them in mind tenderly,—the men who bore hard names through life, and after death had harder names piled like stones over their memories; the men who wore themselves down with thought, the men who lived solitary and misunderstood, who were called infidels because they believed more than their neighbors!—O. B. Frothingham.

THE wire invented by the sceptic Franklin defends the crosses on our churches from the lightning stroke of heaven.—Lecky.



THE REFORMER.

By W. B.

The wise men met him on a day,
With dreams to sell for waiting earth,
With laughter light, they heard him say,
"Mankind shall win a better way,
And all enjoy the highest worth!"

"What would you take from us," they said,
Rob us of what thro' years we won?
Teach all the mob on us to tread?"
And each in anger shook his head,
"Such madman's talk shall soon be done!"

Alas, for stupid souls called wise,
They cannot see life's dream of good,
Must be for all like summer skies,
And help the race from ill to rise,
Close clasped in noble brotherhood

WHAT ARE THE FACTS ABOUT SPIRITUALISM?

TO THE EDITOR: It is not an easy matter to mention in a short paper all the demonstrated facts of Spiritualism, but it is proper to affirm, that there has been a great deal claimed that has no foundation in fact. When it becomes necessary to improvise phenomena, in order to entertain curious investigators in any new science, or system of belief, sensible people avoid it as a delusion and snare. Spiritualism has perhaps suffered more than any other philosophy, because the opportunity for deception is so much greater, broader and wider than in any other system that appeals to the heart and conscience of man. When it is understood that the real facts underlying the belief of Spiritualists are as old as civilization, it will not be considered improper to claim that the word or term "modern" has no real connection with the subject.

"Modern" thought has permeated every system of belief in the world, but the original basis of all religious or scientific belief, dates back to the infancy of man, in other words, the laws that govern all phenomena, were enacted before the appearance of man on the earth, and it is only because of his dullness of sight and understanding, that they were not sooner discovered, and proper deductions made from them.

Spiritualism is not in fact a religion, but rather is it a belief in the occurrence of phenomena according to natural laws, and the potency of this phenomena for the betterment of man depends on its reasonableness. It would not be proper to claim that there could be any benefit accruing from phenomena unless it was in every case the result of spirit intelligences, in their effort to reach the people of the world.

Very absurd and unreasonable have been many of the manifestations attributed to spirits, but no doubt this is frequently because the line of communication has not been perfectly established, and in such cases the results are always unsatisfactory. It has been believed for ages that the people of this world are destined to a life or condition on the death of their body which does not interfere with their ability to think; and a Spiritualist believes that under certain conditions these thoughts may come back to the earth and be cognized or understood by some people, usually called mediums.

The above thoughts were penned some days ago, with the intention of adding some suggestions which it has seemed to me would be worth considering, but an article in THE JOURNAL of November 24th has induced me to change my original intention and discuss for a moment the question suggested. On page 318 of THE JOURNAL is a very excellent paper headed "Is it Right?" This paper is written in such a commendable spirit that every reader of THE JOURNAL has no doubt been interested in reading the article, whether agreeing with the deductions of the author or not. Without pretending to quote accurately from this writer, his thought seems to be that it is not right for people to visit mediums for the purpose of securing communications. That by doing so we are likely to do our spirit friends a positive injury by halting them in their life of progression and "bringing" them back to the "less happy" conditions of earth.

To my mind, it is a pure assumption that any medium has the power to bring

back to their injury any spirit, and the thought is materialistic rather than Spiritualistic.

If you please, it may be admitted that Spirits have the power to communicate with the people of this earth, but it must at the same time be admitted, that these communications can only be interpreted or understood by a comparatively few people usually known as mediums.

The logic of Mr. Harding's argument would be equivalent to this, that whereas a line of communication has been established between the two conditions of life material and Spiritual, we should not avail ourselves of this communication, but wait until some new law should be enacted that would switch us individually onto the line of communication; in other words, change our organization so that we should all be mediums.

It would require a wiser philosopher than has ever penned a line for the benefit of the human family to explain what mediumship is, or how it can be successfully induced or cultivated; therefore, as long as the world lasts people will patronize a good medium if one can be found.

The author of the paper under consideration says, "The fact should not be forgotten, that on first returning the spirit experiences over again the pains of dissolution, and it often happens that these are repeated before the communicating one can come back without passing through the agonies of the death struggle, although in the exercise of a high morality he may refrain from inflicting pain on us by informing us of it."

Such a statement cannot be true, and the very nature of a spirit is all the evidence we need to prove it untrue. It is true that many so-called mediums have made such claims, but the thought never came from the spirit side of life, and should not be regarded for a single moment by any person.

In conclusion may the time soon come when every person will be ready to accept the truth of Spiritualism, and reject every illogical thought regarding the nature, and life of our friends, who are simply living in another condition with all their mental faculties unimpaired.

"PHILOS."

WHERE ARE THE CHILDREN?

TO THE EDITOR: It is very gratifying to me to be able to inform the readers of your most valuable paper that the cause of Spiritualism is progressing in New York City. Good work is being done at all the halls and good mediums never did better work than now. For the past few weeks a sort of burnishing process has been going on, but the result has been only to make pure gold the brighter. I very much regret that at all the Spiritualist meetings there is such a dearth of children. I sometimes cry out: "Do you seekers after this great truth have no offspring?" If you have is not this great revelation right for them to receive as well as for you? In Boston the young as well as the aged are instructed. Where are your children on Sunday? Do you know that it is to your children we are to look for future mediums?

JENNIE POTTER.

102 E. 26th st., New York.

TRIBUTE TO DEPARTED WORTH.

Passed through the change called death, July 9, 1894, Valentine Kropp, aged 52. He was a freethinker and Spiritualist, who had received proofs satisfactory to his reason of the continuity of life, of friends who passed away from his mortal vision. To him death was not a grim monster, but the gentle messenger that softly comes to free the spirit from the worn and tortured body.

I knew Mr. Kropp intimately more than twenty years. He filled the position of engineer at the shops of the Connellsville Machine and Car Company. He was one of the world's workers. He lived not off the labor of others, although suffering constantly from the effects of an incurable disease contracted in childhood. He was cheerful, patient and quick to sympathize with and relieve the suffering of others. Rejecting all creeds he believed in the religion of humanity. He loved flowers and he loved little children. He believed in doing good and deemed it the greatest good for human beings to help one another. He thought a man should be judged by his conduct and not by his creed. Calmly and fearlessly he awaited the summons of the Angel Death; only a few days before his death he said to his devoted wife: "If it were not for the thought of leaving thee, I would willingly go as happy as a bird."

Mr. Kropp sympathized with the poor and unfortunate, and generally gave all he could. He pitied the vicious and degraded and hoped for the final happiness of all mankind when freed from earthly environments. He numbered amongst his large circle of friends persons of all shades of religious belief. His burial was largely attended by his fellow-workmen and some of the firm came bringing a beautiful wreath and anchor. The wreath was placed upon the door instead of crape, in accordance with his wish, that all emblems of mourning be dispensed with. At the house before interment his friend Henry Weihe read an appropriate poem; then W. J. Wright in a very effective manner repeated Colonel Ingersoll's oration which he made at the grave of Harry Miller; also at the grave he gave part of another suitable address. Then we laid his body to rest, knowing that in life's battle Valentine Kropp had been a true soldier, loyal to truth, a lover of liberty, opposed to all shams, false pretenses and hypocrisy, conscious of having done the best he could through life. When the hour of death came he was ready. In this mysterious world where good and evil are so strangely mingled, where lights and shadows ever blend, and where we imperfect mortals toil and suffer and are sometimes almost in despair, we should learn a lesson of patient endurance from this man who suffered always but cheerfully, and with unfaltering courage, toiled on, until set at liberty by the Angel Death.

H. AUSTIN.

Connellsville, Pa.

THE PARIS SCANDAL.

TO THE EDITOR: I forward you by same mail two copies of "Light" (London) 10th, 17th of November, which I call your kind attention as they relate to Mrs. M. E. Williams—psychic of New York and the scandal she gave birth to in Paris.

I think it my duty, both to your readers and to all those interested in Spiritualism, to make public and disseminate as widely as possible a knowledge of the shameful conduct of Mrs. Williams, who cheated the Parisians awfully by her alleged mediumship for materialization, which was proved to be nothing but fraud and imposition.

You and I are equally responsible in investigating the science of Spiritualism to give an accurate account of all that we see and hear; and I swear to the truth of the facts stated in these papers, and of which I was a witness.

Yours truly,

C. MOUTONNIER,

Late Professor of French in Chicago.
Paris, France.

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DEC. 15, 1894.



THE PATCHWORK QUILT.

MINNIE L. URTON.

This is my grandma's patchwork quilt,
Made when she was little like me,
My, but aren't the pieces small,
And the stitches 'most too fine to see?
Do you know how my grandma had to do?
Why, this way: Every day at school,
Over and over she sewed a square.
Wasn't that the funniest rule?
And then vacations at eight o'clock,
When breakfast was over and dishes done,
And the hearth brushed up and the chickens fed,
And y'r'aps a number of errands run,
Down she sat in this little chair
On a patchwork cushion pink and blue,
And sewed for an hour by the clock.
I think that was pretty long, don't you?
This spriggy piece was like a dress
That she had for Sundays or company came,
And she had a sunbonnet like this,
And a ruffled tier just the same,
With the rosebuds, pink and white,
Was like Aunt Charity Holcomb's gown,
And this lovely buff with orange stars
And little half moons of blue and brown
Was a piece of great-grandma's stocking bag,
That hung on the arm of her high-backed chair,
And grandma darned the stockings, too—
Yes, indeed, every single pair.
And she says, " 'Twas the only proper way
To bring little girls up," and she fears
That I'll much regret "my shocking lack
Of useful knowledge in after years."
So she's teaching me to sew and darn
And set my stitches even and fine,
But I'm sure I couldn't stand it to sit
Sewing and sewing from eight to nine.
Fifteen minutes is awfully long;
Then, oh, how long must an hour be!
I think they've stretched out somehow since
The time when grandma was little like me.

—The Farmer.

A FRENCHWOMAN ON AMERICAN EDUCATION.

Mme. Th. Bentzon during her late visits to the United States was especially impressed with the place taken by the Women's College, and by the American system of co-education of the sexes. Like most Frenchwomen, Mme. Bentzon is broadminded, and often when she came to criticise she remained to praise in the *Revue des Deux Mondes*. She was delighted with the "feminine annexe" to Harvard, presided over by Mrs. Louis Agassiz, whom she describes as a kind of nineteenth century Madame de Maintenon, directing the destinies of an up-to-date Saint Cyr, and giving her young charges the benefit of that education which is, says the French authoress, so much more valuable than mere instruction. What struck their foreign visitor most at Bryn Mawr was the sight of young girls forming part of a biology class; the more so that the majority had no intention of turning their knowledge to practical account by becoming ladydoctors. Wellesley College, beautiful and even luxurious though it be, inspired Mme. Bentzon with a certain repulsion. What effect, she asks, can this four year's sojourn in a Palace of Ideals make on seven hundred girls, each destined, with scarce an exception, to earn her own living? There for the modest sum of £60, the students acquire not only the best of instruction, but lead a life full of ever recurring pleasures and interests in delightful and refined surroundings; their library containing over forty thousand volumes, presented to the College by Professor Horsford, of Cambridge. But after the happy college days are over these "sweet girl graduates" go out into the unkind world to make their way as best they can, and may not the contrast between the past and the present be often painful?

But it was at Galesburg, in Knox College, that Madame Bentzon must have found most to show her prejudices, and awaken her French mind; for there young men and girls work and play together, taught indifferently by men and women professors. She writes curiously enough with more enthusiasm and admiration of co-education, as seen, at all events, at Galesburg, than of the great New England women's college; and pays a tribute of sincere praise the society of cultured and kindly men and women gathered around Knox College.

There are, it seems, in America 179 colleges devoted to the education of women; of these belong 24,850 girl students and

2,209 teachers, of which 577 are men and 1,648 women.—December Review of Reviews.

When a man writes he wants pomp and circumstance and eternal space on which to draw. If he writes at home he needs a study or library, and he wants the key lost and the keyhole pasted over so that nobody can disturb him. His finished products are of much importance to him, and, for a time, he wonders why the planets have not changed their orbits or the sunshine acquired a new brilliancy because he has written something by a cast-iron method. A woman picks up some scraps of a copy-book or the back of a pattern, sharpens her pencil with the scissors or gnaws the end sharper. She takes an old geography, tucks her foot under, sucks her pencil periodically, and produces literature. She can write with Genevieve pounding out her exercises on the piano, with Mary buzzing over her history lesson for to-morrow, Tommy teasing the baby, and the baby pulling the cat's tail. The domestic comes and goes for directions and supplies, but the course of true love runs on, the lovers woo and win, the villains kill and die, among the most commonplace surroundings. A man's best efforts, falling short of genius, are apt to be stilted, but the woman who writes will often, with the stump of a pencil and amid the distractions above mentioned, produce a tender bit of a poem, a dramatic situation, or a page of description, that, though critics rave, lives on, travels through the exchanges, and finds a place in the scrapbooks of the men and women who know a good thing when they see it, whether there is a well-known name signed to it or not.—Boston Advertising.

Another interesting personality on the London Times is Miss Flora Shaw, a brilliant Australian woman who fills the unique position of financial editor, and whose word in her own department is law. Miss Shaw is one more instance of the remarkable fact that has recently been discovered by the learned professors of English colleges, more than one of whom has told me with an air of mournful surprise that women, in the study of economics, instead of turning toward those branches which would more naturally appeal to their philanthropy or sentiment almost invariably choose as their speciality the field of finance. At a dinner made up of people distinguished in the scientific and literary world Miss Shaw astonished the company by ceasing an interchange of nonsense with her vis-a-vis to settle a dispute between two political economists as to the respective cost of producing wheat in the different countries of the world. Perhaps the greatest compliment which could be paid her was the fact that both the able and well-known disputants were willing to accept her as umpire, as her reputation for accuracy is proverbial. I hear Miss Shaw lectures next week and will reserve my individual opinion.—London Cor. Inter Ocean.

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Baron Kinatas; A Tale of The Anti-Christ. By Isaac Strange Dement, Chicago: M. T. Need, Publisher, 1894. Paper. Pp. 367. Price, 50 cents.

Chicago of to-day is the scene of action of this story in which there is a curious combination of love, religion, philosophy and modern occultism, in which hypnotism, telepathy and electricity play a part. The Baron Kinatas who is the weird magician of this brightly told tale, is also apparently the Anti-Christ of the title. There is so much discussion pro and con throughout the work on questions of orthodox and unorthodox theology, and of philosophical questions regarding man and being, that it is difficult to be sure just what the author himself believes, but it is evident that he has been studying different phases of psychical mysteries in regard to their effect on the mind, and the story which of itself is vigorously told with many thrilling episodes will awaken thought in many minds.

Egypt in History and Prophecy; or Pharaoh Proclaiming God. By Robert Patterson. Eleventh Thousand. Scriptural Tract Repository. H. L. Hastings, Boston, Mass., No. 47 Cornhill. Reissue, June, 1892.

The Anti-Infidel Library is the title which Mr. Hastings gives to his quarterly publication devoted to the "refutation of infidelity and to the defence of the gospel;" the union of these two terms being intended to show that every one who does not receive the gospel is an "infidel." This could be true, however, according to the meaning of the term, only where the gospel had been rejected after it had once been accepted. But how such infidelity as this can be removed or prevented by the present tract we fail to see. Supposing Pharaoh to have been raised up by God that His name "might be declared through all the earth," and that the prophecies against Egypt contained in the Hebrew Scriptures have been fulfilled, the truth of Christianity would not be thereby established. If the prophet were acquainted with the political history of the nation, of its relation with other nations, and of its actual social condition, its near fate could be foreseen by a man of high intelligence, if he were possessed of vivid imagination. Judging from the antecedent circumstances, we should say the conquest of Egypt by Nebuchadnezzar was very probable. The army of the Babylonian monarch had overcome Judea, and was already threatening to attack Pharaoh's border fortress on the Euphrates. Possibly the prophet already knew that this fortress had already fallen, and that the Egyptian forces had great disaster. Jeremiah who was then in Egypt, was evidently well acquainted with its political position. Herodotus tells us in relation to the very Egyptian monarch whom Jeremiah propesied against, Pharaoh-Hophra, called Apries by the Greeks, that, as mentioned by Mr. Patterson, "he experienced a revolt of part of the Egyptians, after losing a battle with the Grecians, and sending one of his pashas, Amasis, to treat with the rebels, he went with the insurgents, and became their leader, and so Apries was compelled to fight him with an army of foreign mercenaries, and was defeated, taken prisoner, and well treated by Amasis, at first. But the Egyptians took it ill that this patron of foreigners should live; so Amasis surrendered Apries to the Egyptians, who strangled him." Here we have a train of circumstances, the beginning of which would be known to Jeremiah, and the end of which, from his point of view, could be foreseen. The destruction of the Egyptian monarch is connected by him with that of the Jews who had settled in Egypt, and it is probable that these Jews were the foreign mercenaries employed by the Pharaoh to fight his rebellious subjects. Thus the defeat of the one would involve the death of the other. Even if the denunciations against Egypt were made under such circumstances as to justify them being called prophecies, there is a question whether they have been literally fulfilled. Ezekiel said that the land of Egypt should be desolate for forty years after its conquest by Nebuchadnezzar, and there is no evidence that the country was in that condition. No doubt many of the chief inhabitants were carried away captive, but we think that the testimony of the monuments would prove that the country was still inhabited and a kingdom. In fact the fate of Pharaoh-Hophra above referred to would seem to prove it. It cannot be said truly, as proph-

esied by Ezekiel, that Egypt was ever after "the basest of kingdoms." It cannot have been so, as it was in a flourishing condition subsequently when conquered by the Persians, and it was again an important kingdom under the Greek Ptolemies. It has undoubtedly seen many vicissitudes since its conquest by the Romans and has never since occupied the prominent position it formerly had done. The destruction of all its ancient cities is remarkable, but much may be ascribed to change in the conditions of civilization, and even to human caprice. Cities in India have suffered much the same fate as that which befell Memphis, which was destroyed to furnish material for the building of Cairo. The climate of Egypt is such that as soon as the repair of the great protective works of the ancient Egyptians became neglected, the sand invaded the country and did more damage than a foreign invader.

MAGAZINES.

Among the attractions of the December number of The Chautauquan is a Turkish story entitled "The Lost Friend." It deals with a man's revenge for a thoughtless speech made in childhood and the heavy punishment meted out for this long cherished wrath. The first article on a series of the The Religious Press of the United States to appear in the current volume is entitled "Journalism in the Methodist Episcopal Church" and is written by Theodore L. Flood. It is illustrated with numerous portraits. Bishop John H. Vincent, Chancellor of Chautauqua, contributes "A Christmas Sermon."—The Season for December just received, and is full of pretty seasonable designs, and has an unusual variety of fancy art work that will be of valuable assistance in preparing Christmas novelties. Almost every kind of knitting, embroidery and decorative work is represented in the newest and very latest designs, and all clearly illustrated and carefully described, so that even amateurs may reproduce very beautiful work. —A wide variety of topics is treated from the scientific point of view in The Popular Science Monthly for December. The number opens with an article on "Athletics for City Girls," by Dr. Mary Taylor Bissell, who approves tennis and cycling, but especially recommends a well-directed gymnasium. President Jordan of Stanford University, sets forth the need of educated men in a way to encourage and stimulate all who are fearful about the future of government and society. An illustrated paper on "Responsibility in crime from the Medical Standpoint" is furnished by Dr. Sanger Brown of Rush Medical College. Dr. Frederick Paulsen discusses The University as a Scientific Workshop. "The Chemistry of Sleep is treated by Henry Wurtz, Ph. D., and there are a biographical sketch and portrait of Prof. Zadoc Thompson, the Green Mountain naturalist. New York: D. Appleton & Co. \$5 a year. —The spirit of Christmastide breathes through the pages of St. Nicholas for December. Poems, pictures and stories, bring to mind all of the happiest associations of the season. The artists who draw their inspiration from the holiday are Ella Condie Lamb, Leon Guipon, Aug. D. Turner, George Wharton Edwards, William F. Kline, and F. H. Lungren. "Santa Claus Pathway," as described by Julia W. Miner, was a snowy ravine, in which was spilled from his sleigh some toys which fell into worthy hands. "The Fool's Christmas," as told in a poem by Florence May Alt, was one that he spent on a throne while the king went about, free-hearted and merry, in the motley. A new serial, "Chris and the Wonderful Lamp," by Albert Stearns, is begun. An American boy gets possession of the original Aladdin's lamp, and makes the genie do a number of remarkable things.—The December Review of Reviews is an unusually strong "book number." Its 17-page resumé of the American and English literature of the month is creditable to the literary sense and enterprise of the management. "The Progress of the World," the editorial department, sums up the significant results of the November election, discusses probable action of Congress on the "Baltimore plan" of bank-note issues, comments on the progress of the civil service reform movement, and again emphasizes the extent of England's encroachments in Venezuela; the department also chronicles important movements in European politics, and the history of the war in China is brought down to date.

A subscriber writes us rather reproachfully for repeating what Light said in regard to the exposure of Mrs. Williams in

Paris, and adds: "No person in possession of his senses could be present at a séance of hers where conditions were in the slightest degree propitious and doubt the genuineness of the phenomena." Then the conditions were not propitious at 46 Rue Hamella, Paris, on the evening of October 31, for the evidence is conclusive that the woman practiced fraud, and THE JOURNAL could not honestly ignore the fact. Light of November 24th contained a declaration signed by thirteen of the sixteen persons who were present at the séance "and by some official personages whose names cannot be given." In this declaration which goes into details, the doings of the medium are characterized as "flagrant impostures" that "have nothing in common with veritable spiritualistic phenomena which one ought to be able to test in a serious and straightforward manner." The exposure was by friends and not by enemies of Spiritualism, and the well attested circumstantial accounts published in the able English Spiritualist paper, Light, leave no room for doubt as to the matter. The editor of Light is very cautious in coming to the conclusion that a medium practices fraud, yet in the last issue of that journal he speaks without hesitation of Mrs. Williams, at the same time expressing the opinion that the woman may be a medium. We will quote his own words: "We are disposed to think that so unblushing a pretender as Mrs. Williams may be a genuine medium as well as a heartless cheat, and that her contemptible performances may be only the climax of a prolonged sacrifice of herself to spirit performers." If this be true there is additional reason for insisting upon test conditions for all séances given, as the one in Paris was, for test purposes.

"The Calendar of Jewels" is the appropriate name of a new and beautiful daily calender for 1895 compiled by Anna Olcott Commelin and her sister. It is 12 inches wide by 17 inches long, made of extra heavy fine bristol board. Upon this is lithographed, in the full complement of twelve colors, twelve children's faces; eleven of them as cherubs, grouped and surrounding, in various attitudes, a central extra large and superb child's face. The eleven cherubs and the central child represent the twelve months of the year; the cherubs are voicing to the child prophetic messages of the event that shall take place in each of their months. The printed part of the calendar is a pad divided into twelve months, each month having its representative jewel—the Garnet for January, the Amethyst for February, the Bloodstone for March, the Diamond for April, and so on through the twelve months of the year; and each day of each month will have its appropriate motto or quotation, for which all general literature has been explored, referring either directly or by poetical allusion to the jewel for that particular month. We find in the calendar for May whose jewel is the Emerald, representative of immortality, many beautiful thoughts on this great subject from great thinkers. Among the poets represented, which included all the best, Charles Massey is largely drawn upon. Throughout, the calendar shows how carefully these choice literary gems have been selected. The calendar is issued by Fowler & Wells Co., 27 East 21st St., New York City. Price, \$1.50.

Mr. J. O. Woods writes: The following extract from a letter is a novel exegesis and may interest THE JOURNAL's readers as it has interested me: Generations of mankind have inquired what was the "Word" that St. John said was in the beginning and was God and was made flesh. He said also that "God is Love." If so may we not read: "In the beginning was

Love and Love was with God and Love was God. All things were made by or through Love and without Love nothing was made that was made." Love is but one of the divine attributes or 'words' of which our world is an expression. There may be an infinity of 'words' expressed by infinite being in other systems of which we can know nothing. We do know that Love is the fulfilling of the law in our world. This is our great lesson here. Though Christ was the divine word here, He said: My Father is greater than I. Did He mean by this "I am but one of the words spoken by my Father? I represent but one of the words or systems expressed or created by Infinite Being; there is an infinity of others; in this respect my Father is greater than I, but I and my father are one; that is to say I am in full harmony with all systems though I represent but one, the Love system." Let us understand by creation the same that we mean by expressing a thought. Our universe exists as a living thought ever held in the divine mind. As we have almost an infinity of thoughts there may be likewise an infinity of divine creations or words. The Christ or Love word ever works or sacrifices himself in his creation, lifting it to a higher life through love, the law of its nature (though sometimes cruel to be kind) we say:

"Christ or Love in sacrifice.
Christ in various form and guise
Is slain for man from all eternity;
When we others' sorrows share
When we others' burdens bear,
'Tis Jesus still ascending Calvary."

If you want books for holiday presents to friends you can obtain them at current prices by ordering from the office of THE JOURNAL.



You may be an excellent servant in many ways, but you say you don't use Pearl-line for washing and cleaning—you can't be bright. My poor girl, soap takes up your time and wears out the things with the rubbing. No, you're not bright enough for me." Well, the lady is bright, to say the least. Evidently she has had the best of teachers—experience. Have you? "Yes!"—then you use Pearl-line. "No!"—then you had best begin at once. Ask some friend about Pearl-line.



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THE JOURNAL does not publish a list of the mediums of the country, but inquiries from those who are investigating the phenomena of Spiritualism will be answered and such information given as may aid in steering clear of those known to be tricksters. At the same time every séance should be judged by the phenomena presented, under test conditions, without regard to previous experiences. We refer to the séances of professional mediums. The phenomena in the home circle, where suspicion and skepticism as to the medium's honesty are precluded, are, when possible, the most desirable and generally the most satisfactory.

Our able English friend and contributor to the columns of THE JOURNAL, Mr. Thomas Powers, writes: "Sorry to hear through our mutual friend, Brother Church, that THE JOURNAL is a heavy financial burden to you. I do not see why you could not justly make appeal for help as in the case of Light which is published in this country and which has a sustentation fund and makes an annual appeal which is very fairly responded to. With best wishes for success in your laborious and important work, most faithfully yours." We thank our English friend for his interest in THE JOURNAL which is indebted to him and to other able writers largely for its commanding position and influence among thinkers. It gives us pleasure to say that a few of our subscribers have kindly and considerately acted in anticipation of Mr. Powers' suggestion. Should others be disposed to help while THE JOURNAL is passing through this prolonged and terrible business depression, their aid will be gratefully appreciated and acknowledged. The continuance of this paper is assured, and as soon as we can afford to secure assistance in the office to relieve us of the drudgery of details, we will, with the help of our able corps of contributors (to be enlarged) add in many ways to the value and attractiveness of the paper. Well attested spiritual and psychical experiences will be a more prominent feature than hitherto, while current thought on psychological, philosophical, religious and social subjects will continue to find free

expression and to be subjected to independent criticism in the "Open Court" and editorial departments. Will our friends make an effort now near the close of 1894 to obtain new subscribers for THE JOURNAL, and will old subscribers who are in arrears do justice to themselves as well as to THE JOURNAL by remitting what they owe to this office, and thereby enable us to make the ends meet and to lap over nicely on the right side?

Ellie Dare writes: Through manifestations of many years, one of the most pronounced that has come to me, is that of a luminous atmosphere that, for the time, pervades all things about—a brilliant, palpitating light that bathes earthly objects in unworded radiance, and scintillates with rare brilliancy. It is often succeeded, by vaporous mist that clears again and again, always giving way to the light which grows more and more pronounced. A feeling of indescribable peace accompanies this manifestation—a lightness of spirit and buoyancy which mounts into consciousness of great power. This force, whatever it may be, is exalted in character, and uplifting in effect. The day may be dark and dreary, but the beautiful light, soft, yet vivid, irradiates the room with its splendor. At such times external breathing is quiet, placid, subdued, giving way to the condition of interior breathing, which stirs the soul-forces to their inmost centers. The outer world is set aside and for the time, ceases to be, whilst the reality of the inner-world rises within the consciousness and reigns as absolute truth. In the light of this oft-repeated manifestation the thought presents itself to me that in this change, which we call death, the out-breathing of the physical, may be the in-breathing of the real and spiritual, and that instead of passing through the "dark valley," the freed soul enters the light of the larger life, where the personality commenced on earth, may perfect its own possibilities.

Mr. J. J. Morse is one of the mediums and representatives of Spiritualism, who during a long public advocacy of this philosophy, has commanded the confidence and respect of all who have known him or have known of his work. Says The Two Worlds of November 16th: Mr. J. J. Morse, who has been associated with Spiritualism in Cardiff for the greater part of twenty-five years public advocacy just completed, being here in fulfillment of an engagement on October 21st and 28th, opportunity was taken, in the form of a conversazione at St. John's Hall on Wednesday, October 31st, to testify the appreciation of Cardiff Spiritualists for Mr. Morse's work. Mr. E. Adams, President of the Society, said: "With consistent devotion to the claims and conditions of his vocation, and with signal ability, Mr. Morse (veritably hand in hand with his illustrious guides) has held our banner aloft, and during the quarter of a century of faithful service now completed, has proclaimed the message of the spirit people with resistless force and masterful ability to countless thousands of listeners in various parts of the world, and enlightened the mental and spiritual darkness of hearers, as we are convinced, not only in the body, but out of the body also." Speeches were made also by others. The President then, on behalf of the members of the Society, asked Mr. Morse to accept, as a slight token of their personal regard, and of their high appreciation of his able advocacy of our philosophy—a handsome marble timepiece, bearing a suitable inscription. Mr. Morse, in an able and practical speech, containing many wise reflections and interesting references to his work, feelingly acknowledged the gift, which he

said would always be highly valued by him and his as an embodiment of the warm regard and appreciation of Cardiff friends. Having to make a night journey to London in order to answer a call to serve as jurymen on the following day, Mr. Morse bade us good night.

It is remarkable that every time an exposure is announced there is a rush of people who try to prove that it is no exposure at all, because they have some time or other found that particular medium genuine, and the consequence is, confusion! It would save a lot of trouble and a great deal of unnecessary correspondence if writers would confine themselves to the séance complained of, instead of arguing that because they had a genuine séance years ago therefore the medium could not be playing the cheat on the present occasion. Such writers always "go for" the expositors, calling them all sorts of names, and giving one the impression that it is far worse to detect fraud than to be caught fraudulent!—J. Frazer Hewes, in The Two Worlds.

Occasionally it happens that two men, total strangers to each other and apparently not having any blood relationship, are so much alike in physiognomy that they are mistaken for one another even by mutual friends. It seems that the Rev. Dr. John H. Barrows, pastor of the First Presbyterian Church, Chicago, thus closely resembles Mr. W. Apmadoc, a professor of music in this city, and many amusing stories are told of the consequences of the likeness. Dr. Barrows presided over the World's Congress of Religions during the Columbian Exposition, and some of his most intimate acquaintances, having seen him in that position, seriously complimented Mr. Apmadoc on the dignity and tact with which he presided there. Not long ago Mr. Apmadoc was engaged as a soloist at a concert of which Dr. Clarence Eddy, the organist at Dr. Barrow's Church, was the organist. They had not met before, but Dr. Eddy rushed up to Mr. Apmadoc and shook hands with him, under the impression that he was his pastor, oblivious of the absurdity of the idea that Dr. Barrows, who is not a singer, should be occupying the position of soloist. Dr. Barrows appears not to have known until recently of the existence of his "double," and therefore we suppose Mr. Apmadoc has usually been the recipient of the attentions attendant on cases of mistaken identity. The resemblance although great is not so perfect in their likenesses, which do not give the color of the hair, eyes and complexion. These features as well as the figure, gait, voice and manners are said to be so much the same in the originals as to deceive the most intimate friends. We have no doubt, however, that if they were brought together the points of difference between them could easily be detected, as is the case even with twins, although when apart they may be mistaken for one another.

E. writes: Your correspondent Thomas Harding suggests that we ought not to call spirits from their happy abode, that we shall suffer if we do. I rather trust there are two sides to that as to most other things. Sometimes the spirits seem to wish to come. They come in crowds, all anxious to enter their names, or at least their mark, in the visitor's book. Neither are they all unselfish, they seem to get some good and pass it on whether we get any good or not. Some seem to be deeply interested in earthly affairs and come to listen and learn. I was sitting recently with a friend and was giving him an account of Mrs. Gage's book "Woman, the Church and the State," at least I supposed I was telling him, and was greatly sur-

prised to find that he was oblivious. An unseen one had stepped in; at a pause he begged me earnestly to "go on with my tales," and later telling how the men doctors had treated the women doctors, in by-gone days, he slapped his hand down with an emphatic gesture and exclaimed, "that again!" A few days afterwards he came again and thanked me earnestly for the information I had given him; said he had passed out of this life just when his mind was awakening and that he was much interested in the progress of thought. There is evidently reciprocity between the two worlds, seen and unseen, so if we accept favors from some who are kind enough to come and minister to our needs we can return the kindness by holding ourselves ready to help some other being on his upward way. Our thoughts and our conversations seem to help them on—our perchance hinder them. This is a serious thought that perhaps even our unspoken thoughts may have a far reaching influence for good or ill.

Honest mediums have nothing to fear; it is only just to them that fraudulent practices, which would discredit all mediumship if permitted to continue, should be rigorously stopped, that genuine mediumship may flourish and not be choked with the foul growth of imposture. If Spiritualists keep their own ranks clean they silence their foes. . . . We simply open our columns to the testimony for and against, readers must judge according to the weight of evidence. We have frequently uttered warnings against prominent séances, and continually urged that good conditions ought to be maintained. Sitters and mediums alike are blameworthy for not insisting upon satisfactory surroundings, but apparently experience alone will compel people to learn their lessons.—The Two Worlds.

Mr. S. T. Pickard's "Life and Letters of John G. Whittier" will be published very shortly. This is the authorized biography arranged for while Mr. Whittier was living. Mr. Pickard was closely connected with him, enjoyed his full confidence, and was entrusted with all available material for his life. This is a work which the lovers of Whittier will welcome with sincere gratitude. The book is in two volumes, is embellished by seven etched portraits and views, and is printed in the best style of the Riverside Press.

Passed to the higher life November 24th, Dr. William Britten of Manchester, England, in his seventy-second year. A notice of this worthy man from the pen of his devoted and bereaved wife, received too late for this issue, will appear in THE JOURNAL next week.

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NEW SERIES—VOL. 5, NO. 32

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

A NEW YEAR.

BY G. B. STEBBINS.

WHAT HAS THIS CLOSING CENTURY BROUGHT?

WHAT WILL THE TWENTIETH CENTURY BRING?

Can it be that this nineteenth century is almost gone? Figures surely point that way, and so do some other signs. Here in Detroit, not so rushing a city as Chicago, some competent women have started a Twentieth Century Club. Coming out of church last Sunday morning, with a gravity becoming a staid person of Puritan descent, an accomplished lady met me with a pleasant word and a social air and gave me circulars of a course of illustrated lectures under the auspices of this Club and I thanked her and asked about her family. The church was a heterodox place and Puritan days are gone, so nothing better could be expected on the Sabbath. Well, we can dispense with the grim society of an old-time Sabbath, but I do hope we shall hold on to the beautiful steadfastness of those by-gone times.

What has this century brought us? It has brought us such a development of inventive genius in mechanism and art and science as no five centuries ever brought before. The locomotive, the steel steamship, the telegraph and telephone, electricity, rapid transit of goods and people and news, making the whole world neighbors, making World's Fairs possible, and so opening the way for peaceful arbitration in place of wars. Skill and rapid processes of industry have brought books and articles of useful comfort and of taste and beauty, once the exclusive luxury of the rich, within reach of the people.

A new flood of precious metals and the great improvements in mechanism have greatly increased the world's material wealth, and private fortunes have become enormous, yet the wealth in the hands of the people has also largely increased.

Unrest, discontent and agitation on social and industrial questions have waxed warm and spread far. Out of all this, let us hope good will come.

The war costs and debts of the civilized and Christian world (?) have enormously increased, so that wars must cease or the nations become bankrupt and dishonored.

A flood tide of intemperance and vice is breaking furiously against the rising and strong bulwarks of character and good conduct. All vice and virtue are revealed and discussed as never before. Our country has been flooded by a tide of vicious, degraded, and super immigration, which lowers our daily life and endangers our safety.

There has been a world-wide and beneficent uprising of womanhood—prophetic of rich blessings. Freedom of conscience and of speech has greatly

gained, superstition has decreased, irrational dogmas are losing their powers; The Reign of Law as taught by modern science, is supplanting lawless miracles; higher conceptions of man,—his possibilities duty relations and destiny—are gaining; the great spiritual movement has poured a flood of light on the question of immortality, awakening thought, pulverizing creeds, and healing stricken hearts; psychical research, the study of the inner life which interblends with Spiritualism, is just opening, rich in promise.

Not ignoring the ills and errors of our age, it can safely be said that this closing century is better than the eighteenth, or than any like period preceding. Never was the world so alive as now, and life and freedom mean growth and harmony.

What will the twentieth century bring us? The ending of "the duel of nations" which we call war, peaceful arbitration instead of the awful waste of human life and of the hard earned treasures of the people. The equality of woman, in rights and duties, in state and church, in family and social life—the recognition of that equality will not only end national wars but will uplift politics, purify life, and bring benefits untold.

The reconciliation of strife, and the fraternal recognition of a unity of interest between labor and capital.

Not a dead level of entire agreement, but a "unity of spirit which is the bond of peace" in our search for truth in religion; with the ascendancy, in the world's higher thought and literature, of a spiritual philosophy, with ideas of deity, duty, fraternity and immortality as its corner stones, and an open door between life here and that higher stage of our life after the new birth which we call death.

A continuance of the growth of inventive genius in material things, to meet the varied needs of a higher culture, but also a new era now opening of psychical science and spiritual research—a study deeper and more earnest than ever, of man's inner life and infinite relations. This is but an outline, giving some great leading points. This closing year, the near close of this century, and the promise of a higher future, may well give us hope and strength to help make this brave old world better—not forgetting that the only sure way to begin is to make ourselves better. To one and all, saint and sinner, a new year wise and brave, tender and true, and so happy.

THE MINISTRY OF "CHRIST" TO-DAY.

BY CELESTIA ROOT LANG.

How the material universe came to be what it is—how the human intelligence had its origin—to answer these questions has become the ultimate aim of scientific research. How the Creating Power works in nature, how the mind of man operates in his body, have been made the subject of wide and minute investigation.

How is the ineffable God related to the world of matter is a question no longer confined to the scientific field; an impression has come to prevail that it is equally an open question in the religious world. All our energy is turned toward the discovery of the laws of the Divine Existence as manifested in nature,

that is, in the visible world; and our faith affirms the immanence of God in nature rather than his separation or isolation from nature. While this is a question raised by the intellect, the answer must first come through the inner consciousness or spiritual perception. There is observable throughout, the contest between mechanical and spiritual methods, but with a steady tendency of the thoughtful and virtuous to a deeper belief and reliance on spiritual facts. Life must be lived on a higher plane. We must go up to a higher plane, to which we are always invited to ascend; there, the whole aspect of things changes. We are not only called upon to give up our anthropomorphic idea of God, but also our anthropomorphic idea of "Christ" or our idea of the personality of Christ. If we will, once and forever, separate the word "Christ" from its Messianic connection with the person of Jesus of Nazareth, and use the word "Christ" as a synonym for Divine, then we have the Christ-principle or divine energy as a working theory of our modern investigation. By thinking of divine energy or Christ principle as the creating principle we obtain a religious and divine centre for our philosophy; our philosophy is at-one-ment with our religion; that is, religion with universal law behind it; the universal law of divine incarnation—the law of the Christ principle as the creating principle—the process of divine energy passing into matter and form. Religion then becomes a natural phenomenon; the simple manifestation of the divine or Christ in man in its different stages of development, in its full development, the complete or divine man.

Divine energy which is intangible and invisible expresses itself through organization, though it is not the result but the cause of organization. All the potency of the universe is resident in divine energy which in its highest form we denominate as spirit which through its orderly energy on its several planes builds up symmetrical forms. With this idea firmly fixed in the mind the discovery of organic and physical processes will suggest to the biologist or chemist the presence of divine energy as a creative factor or ultimate cause.

In evolution there seems to be no necessity for intelligent direction of the cosmic process at the beginning. Certain tendencies or energy in unintelligent matter itself provide for this progressive development. First occurs a differentiation of homogeneous atoms in the primeval mist. With the advent of motion in the atoms, must have arisen a mutual accommodation between them as the result of incessant collision, if not from inherent tendency. The conflict of stronger and weaker forces must result in the rule of the stronger. Mutual adaptations take place of necessity. Increasing variety of energy gives increasing variety of form. Organic life arises, and, as a phenomenon of this life, conscious intelligence. Now we learn what patient periods must round themselves before the rock is formed, then before the rock is broken, and the lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote flora, and fauna, to come in. How far off yet is the mollusk? how far the quadruped? how inconceivably remote is man! All duly arrive and then race after race of men. It

is a long way from the inorganic to the mollusk; farther yet to Jesus, the complete man, and the preaching of the immortality of the soul. Yet all must follow, as surely as the first primeval mist is touched by divine energy.

Many forms of thought with which the word "Christ" was once associated have forever passed away. With their disappearance many notions about "Christ" which in their day were valuable instruments of human culture, have become obsolete. And as we must do the work of to-day with the intellectual machinery of to-day, it follows that the ministry of "Christ" must take its place in harmony with that scientific truth and that comparative method which are now supreme in the world of thought and action. "Christ" must be viewed in connection with all the new truth which has been discovered respecting nature, humanity and man; and the help derived from our ideal "Christ" must flow through those spiritual forms by which it is found that the psychical life of the race unfolds.

The messianic ideal of "Christ" of the apostolic age, with all its attendant fancies, is utterly vanishing away never to return; to us to-day "Christ" can have no such messianic ministry, because we have no God-man with which to associate the idea. Our hopes have another form, and our aspirations another direction. Even the words "Jesus Christ" and "Christ Jesus," belong to the vocabulary of obsolete terms. Those moulds of thought are broken; for the universe presents itself to us as a cosmos, or realm of correlated forces or planes of divine energy, through which one purpose pulses. Thus, we must interpret "Christ's" ministry, not with reference to those past forms of thought, but in connection with the truth now known and the scientific method now operative. Christ must be revealed in nature, in the midst of the universe viewed as a cosmos, and approached from within the individual, for that personal influence which human life needs for the unfolding of the Christ or divine life in the individual.

THANKSGIVING MUSINGS.

By F. P. NICHOLS.

Sitting quietly in the twilight, after the day spent with friends, thinking of other Thanksgiving days gone by, of friends gone on, of what they might be thinking, feeling and knowing now, as different from our experiences here, these lines from one of Whittier's poems impressed themselves upon me as true of us all:

"Homeward we go to Heaven's Thanksgiving.
The harvest gathering of the heart."

And immediately, in response, as it were, came an inner voice (or an outer one, who can tell?) saying: "Take pencil and paper and we will talk with you." So doing, my musings turned into the letter or communication which follows:

"Yes, dear, these lines are true, but with a fuller meaning. We all go homeward and do find a home here in a larger sense than before known; while we possess the full enjoyment of what that word means ideally with you, there is one added feature which gives the larger definition to the word, for we possess the freedom to be ourselves, to go out in every direction in so far as it comports with the wisdom which rules in this place as well as everywhere else. We fully realize that we are created to make the most of ourselves, to complete the unfolding which is the continuous work of being—and ever it is being ourselves. So a part of this work is to unfold in the direction of the love element which centers around a home. We can bring no selfish purpose into it here, while with you there is almost always such a purpose apparent in greater quantity than any other in forming a home. While it has its use there, it belongs not here. Only such motives as pertain to and will aid in the blossoming of the spirit preparatory to the fruitage, the perfect conception and understanding of Divine Love, is brought into what may be called the home-forming or home-gathering in this, God's other country. In it is many a 'har-

vest gathering of the heart." You need not wait to come here to begin this kind of a home, they are needed, oh, so much! where you are, homes where all in them can live and unfold naturally and where a love so kind and wise shall permit and guide each little one into the sweet and graceful putting forth of all the powers of which he is born possessed. None of these powers are without use, even those which are used so thoughtlessly as to be called evil. They only complement others which are called good, and would, if properly understood in their relations and guided into their harmonious working, go very far toward unfolding, without the ordinary friction, the well developed and well rounded child both in body and mind.

Whittier had a high ideal of what a home should be and he seemed to be always going out in his thought toward the other home and what that would be like. His conception, though vivid and clairvoyant of what it would be, came far from being anything like the real, the true. This he has found out to be so in his own home going, since he wrote those words:

"We might truthfully say that every day is a Thanksgiving day here, because Thanksgivings are constantly being uttered by souls as fast as they come to understand each experience which the earth-life brought to them, and thus they gather in every tiny grain and their harvest grows in richness and beauty. Nothing has been in vain; no tear, no sigh, no pain, no anguish, no smile, no joy, no blessedness, no deed, no thought, no desire. All add their fruitage and thus bring the recognition of the divine love which guided their lives in those days gone now forever, nothing remaining only the wealth which was gotten out of them and is of value in this other place and home. Do you think it is wise to spend too much time in decorating and adorning decaying walls, in polishing and furbishing fading and perishing surroundings when souls are hungry for love and companionship, when minds are eager to know of the gathered knowledge which has been revealed in the ages gone to God's prophets and seers, minds that are anxious to learn of all of the secrets hidden in God's store-house and workshop in which you dwell, and where thousands of minds are in darkness and asleep in regard to what life means or what a place of beauty they have been born into, are in ignorance of the wealth they possess, that they are heirs of a boundless kingdom, and that they can have unfailing riches to be found in that mine of eternal depth, the soul of man? Would it not be better to make your homes gathering places where these things could be learned, where each and all could be helped to unfold in their natural way, where living would be simple, unostentatious, adapted only to healthy growth in body and soul, each lovingly serving, joyously teaching and reverently learning?"

Here I could not withhold uttering my thought: Yes, that would be a happy condition, but there is so much machinery to living which seems a necessity, how can that be re-arranged and set going in this simpler way?

It could not be done with one turn of a wheel, but if one, two or ten such homes or dwelling places could exist and be known where life was thus planned, it would be the seed from which would spring many others.

There is enough acquired wealth already in your world to keep all the people content and happy and give them time to grow in this way. Some of the possessors of it need only to be shown that such a way is the real way and that their wealth would bring just as much or more pleasure and happiness to them if they used it in that direction, to go directly about it. It is concentrated views that hinder so many from doing. They become so intent on their little bit of pathway and its close surroundings that they lose all remembrance or realization of the great stretch of country that is about and beyond that. Could they once keep the thought permanent in their minds that all are parts, that while their pathway or field must be kept clean and beautiful, that the stubble field just beyond can be and must some time be

brought into the same wealth of yield and plan and refreshment to the world and the work must be carried on until verily "the whole shall blossom as the rose"—not with roses, but with each telling the same wonderful story of love and brings these things to pass.

Until this spirit moves with manifesting wealth-acquiring intelligence of your world, disorder and rebellion, new and perilous will stir and ferment and break out and off your earth thousands and thousands—sorrow will weigh down your atmosphere and struggle to bear and conquer will be apparent both worlds. There is and always will be points from which radiate the healing, the power; they focus the divine light and act as contributing agents and answer as a diffusive light. Sometimes they are groups in some dwelling, sometimes lone persons here and there. They often suddenly discovered or quickly come front with the right word or deed and everything begins to change, and hope and courage power the multitude once more.

Your age now is marked for great sympathetic generous giving, but it is almost all of it pure face help, given only for that which shall comfort in the most easy and quickest way to the comfort of the body. That is good, is necessary, but the spiritual part being the dominant moving force should be made active and helped to be the ruler at the same time, but so often is it left alone or instead turned upon the belief of the saving power of the Man Nazareth, another deadening weight, giving only in the souls of a few to any quickening impulse to rise from stupor or degradation. Nothing can do this but a thorough education which shows and proves that the Divine works in and through things with wisdom and love. To-day with you rich in opportunity. The ground is ready for seed; the laborers, where are they!

Work, and you shall be thankful all days. Good night.

WHAT CONSTITUTES GENIUS?

By JOSEPH W. DICKINSON.

V.

"A genius," says Matthew Arnold, "is one endowed with an extraordinary ardor for the pursuit of truth and a true instinct for what is admirable." "Genius," says Schopenhauer, "is to other what the carbuncle is to the precious stones. It sends forth its own light, whereas other stones only reflect borrowed light." "This is the method of genius," says Margaret Fuller, "to ripen fruit for the crowd by those rays of whose heat they complain." "It is the highest miracle of genius," says Macaulay, "that things which are not should be though they were, that the imaginations of a mind should become the personal recollections of another." They "strike anew," in the words of Carlyle, "that deep, mysterious chord of human nature . . . which lives in us, too, and will force live . . . though vibrating with far other notes, to face other issues," than those of bygone years.

Seneca tells us that "There is no great genius from tincture of madness." But Plato's assurance must here be taken into consideration: It is the testimony of the ancients that the madness which God, is a nobler thing than the wisdom which men." He also says: "He who sets himself to work with which the muses have to do, without madness, thinking that by art alone he can do his work sufficiently, will be found vain and incapable. And we are to infer that all such mere mechanical methods will be, as he expresses it, 'thrust and obscured by that of inspiration.' Emerson might well have applied more especially to what he somewhere says of all men: "They are quite sane; each has a vein of folly in his constitution, a slight determination of blood to the brain."

ture of holding them hard to one point which has taken to heart." "Folly!" Yes! But in a sense, oftentimes, "the wisdom of God is the wisdom of men." We recall, also, in the above quotation, the lines of Coleridge:

"Such fierce vivacity as fires the eye
Of Genius, fancy-crazed."

Again, as to the "unconsciousness" of genius, says Legouvé, "Genius has its moments, like any and like childhood," one says: "To achieve species of greatness, we must be utterly unconscious of the way we arrive at it. It is not to be fired by 'malice prepense' . . . as well might by taking thought add a cubit to his stature." This is in key with the aphorism found in Dr. Hutton's note-book and quoted by Professor Owen: "No man was ever a great man who wanted to be one." It has also been observed, in the same vein: "There is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily, and the natural and enforced results of his work will be always the things that God meant him to do, and will be at his best. No agony or self-strainings will enable him to do any better! If he be a great man they will be great things; if he be a small man, small things; but always, if thus peacefully done, good and right; always, if restlessly and ambitiously done, false, hollow, and despicable."

Ruskin assures us that, "The whole difference between a man of genius and other men . . . is that the first remains in great part a child, seeing with the large eyes of childhood, in perpetual wonder." It was Coleridge who first said; "To combine the child's sense of wonder and novelty with the appearances which every day for perhaps forty years has rendered familiar . . . this is the character and privilege of genius, and one of the marks which distinguishes it from talent."

"The highest genius," says Chapin, "never flowers in satire, but culminates in sympathy with that which is best in human nature, and appeals to it." Hazlitt assures us that, "There is nothing so remote from humanity as true genius." But, while thus, in a sense, self-unconscious, another writer observes: "As well might a lovely woman look daily in her mirror, yet not be aware of her beauty, as a great soul be unconscious of the powers with which heaven has gifted him; not so much for himself, as to enlighten others—a messenger from God himself, with a high and holy mission to perform." And he adds: "Woe to him who abuses that mission!"

"It is almost as natural," again says Hazlitt, "for those who are endowed with the highest powers of the human mind, to produce the miracles of art, as for other men to breathe or move." And he continues: "Corregio, who is said to have produced some of his divinest work almost without having seen a picture, probably did not know that he had done anything extraordinary." It was with this thought in mind that Clulow said: "The effusions of genius are entitled to admiration rather than applause, as they are chiefly the effect of natural endowment, and sometimes appear to be almost involuntary." But if applause, we ask, to be reserved only for mediocrity, or even for talent? Nay! In such a case we would go farther even than Emerson, who says: "When we see a soul whose acts are all regal, graceful, and pleasant as roses, we must thank God that such things be and are, and not turn sourly on the angel and say, 'Crump is a better man with his grunting resistance to his native devils.'" Let us not fail, then, to give to genius, albeit God-endowed, that applause, which has been said to be "the spur of noble minds," though it be, indeed, but "the end and aim of weak ones."

The man of genius, moreover, is he who not only "has in himself, as a writer expresses it, 'a continent of undiscovered character,' but who also possesses the power to act as 'the Columbus to his own soul.'" "Such men are for mankind," again in the words of Emerson, "Guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark." Hence, they must possess,

in a supreme degree the quality of courage for "God," we are told, "will not have his work made manifest by cowards." So shall they be to men even as "liberating gods," who shall help to free humanity, if only for a brief hour, from what Carlyle calls the "dark grandeur of that 'time-element,' wherein man's soul here below lies imprisoned."

But, given the endowment of genius, what will training, that is to say, education, do for it? This we will attempt to answer in the words of Dr. Temple, of England, when in his Rugby sermons, he asks: "What is the difference that distinguishes the musician or the painter from the mere amateur? What is it, as one has wisely said, but the long-continued discipline of hand, of ear, of eye, which has made all the faculties of body and mind subservient to the purposes of art? The man who has no such training may have, to begin with, the same natural faculties, the same genius, the same inspiration; but they have no command over the only means by which their fine conceptions can be expressed. And what," he continues, "is the cultivation which such genius always needs? It needs unwearied labor at what to another man would seem the drudgery of the art; what only ceases to be drudgery because the light of genius is always present in every trifling art. Nothing can be a greater mistake than to suppose that genius dispenses with labor. What genius does is to inspire the soul with a power to persevere in the labor that is needed; but the greatest geniuses in every art invariably labor at their art far more than all others, because their genius shows them the value of such patient labor, and aids them to persist in it." And this, unquestionably, was the meaning of the artist Turner, who, when asked for the secret of his skill, replied: "I have no secret, madam, but hard work." So, in the words of Professor Matthews, "Stumping it through England for seven years made Cobden a debater. Stumping it through New England for twice seven years trained Wendell Phillips." It was in such a sense that Dr. Lyman Beecher, to the question, how long it had taken him to compose his sermon on "The Government of God," replied: "About thirty-five years, Sir." It was in such a sense that Alonzo Cano, the Spanish sculptor, replied to one who tried to cheapen his statue, because of the short time it had taken him to execute it: "Wretch! I have been at work twenty-five years, learning how to make this statue in twenty-five days." So the motto of genius may be said to be, "Labor is worship!" For such is their devotion to their art. And the saying of Goethe may well apply to them: "Like a star, without haste, without rest." For they, indeed, possess that faculty of patient endurance, which, in the opinion of Byron, was even "better than genius." Without it, genius itself, in the language of Burns, must forever "grope blindly, like Cyclops, around the walls of his cavern," and never, we may add, will fittingly emerge therefrom:

And, by the same rule that "Mediocrity is not allowed to poets, either by the gods or men," so, with Horace, who is the author of this saying, we reject all the mere 'talent-work' of genius, as unworthy of their high endowment. For their work is, necessarily, unequal. Even Homer, we are told, at times, himself will nod. The Sybil is not always on her tripod. The oracle not always is inspired. The mind in the lower understanding, rather in and not the soul, at intervals, alone will speak. The celestial halo has vanished. The spirit seems shorn of its beams; and the voice of inspiration is mute within the soul. Well shall it be, then, for the man of genius, if the reaction from his high and holy exaltation shall carry him no further: That he shall not seem to himself, for the time being, even as "Lucifer fallen from Heaven!" That, by comparison, he appear not, truly, like an "arch angel ruined!" The "Son of the Morning," indeed, descended from regions of celestial light; cast down, for a season, into the pestilential depths of awful and Cimmerian gloom! Is it because of such "divine despair," which, on this lower earth, must be perennial in its recurrence, that one says: "Whatever is highest and holiest is tinged with melancholy." The eye of genius

has always a plaintive expression, and its natural language is pathos?" Is it with some such thought in his mind, that Edgar A. Poe assures us, that all true poetry possesses, what he calls, "a taint of melancholy?" Was it because of this, that Shelley wrote:

"Our sweetest songs are those that tell of saddest thought?"

JACK.

By OLGA ARNOLD.

A few days before Christmas he sat at night by a fire that crackled in the fire-place. As he looked into the blaze that flared up, sank down and flared up again, his large eyes closing and opening slowly, and at long intervals, he combed and brushed his thick brown hair which lay in waves on his head; and following each stroke of the comb and brush, one hand passed over those soft waves that never were pressed out. As the fire shone on his ruddy brown face and lit it up, he looked into the blaze like one having "long, long thoughts."

His name was Jack; just Jack. Not belonging to a family, he had no name besides. To constitute a family it has been decreed that there shall first be a union of two individuals by a certain ceremony, duly witnessed and recorded; and as this rule had not been adhered to by Jack's parents, whatever union of souls may have existed between them, or silent ceremony had taken place, too sacred for eye witness, the legal form had been evaded; and so Jack and his mother, or Hildreth Lane and her boy, as they were spoken of, were not a family; and the boy could have but a curtailed name. The other party to Hildreth Lane's social offense being dead, Jack was fatherless in the natural sense, but society would not forget that he was so in the legal sense; and he was looked upon as a "nettle" which had given "offense by the act of springing up," although no one could say aught against him. No one disliked Jack, yet no one had thought of trying to make him happy.

His mother, long unaccustomed to the many little acts of kindness that make intercourse with fellow beings desirable, had abandoned thoughts of anything for her boy beyond the meager necessities of life. Fortunately, the people in the community were in good circumstances and always had odd jobs of work to give out, for which they paid liberally in provisions and cast off clothing; and Jack, now twelve years old, had for several years performed the work given him, and had carried home the main part of his own and his mother's means of subsistence. Nearly every morning he went away from home, to work alone and to return alone; and nearly every night he sat before the fire, if the weather were cold, or by the narrow window if it were warm, and for a long while, combed, brushed and stroked his beautiful hair, with a faraway look in those slow-moving eyes; and what his thoughts were no one could guess.

The isolated fellow was wrapped up in himself, thoughts, emotions and all; for he had never come in contact with the things that invite expression. When he began life there was no one who wanted to take him, the little polluted and polluting thing, to welcome and fondle him, weigh him and comment upon him. At no time did any one invite his cooing and smiling, the charms with which babes delight those in whose arms they lie so helplessly. So Jack did not coo much, nor give expression to what was in him. Shut up within himself he grew up and had for companions the fowls about his mother's square log house, and a dog of his own, or one belonging to a neighbor. There was no variety in his life to enable him to make distinctions, or else he might have been conscious of the difference between his own existence and that of others, and been dissatisfied. But if he was companionless, and his life was a narrow one, he did not live superficially. His face showed that he lived deeply and thought a great deal.

On this night when his mother had put away the supper table and sat near him, he said "Ma what's a Christmas tree like?"

"A Christmas tree? Well, it's an awful pretty thing, sometimes;" and with sad recollections, though cheerful seeming, she described one.

"Julius Haynes told me that his Ma said she believed she'd ask me to come to their Christmas party. They're going to make a tree."

The mother's heart which had once been tender but was now grown almost calloused, gave a bound as she asked, "Do they want you, Jack?"

"I don't know; Julius' Ma believed she would ask me."

"I've seen some happy Christmas times" reflected the mother, "but poor Jack! There has never been one for him. I've thought it best to keep from him the knowledge of happy things in the world, for he cannot share them, and to know of them, might make him miserable. But this party; the Christmas tree hung with presents for all the expectant, happy children, and nothing on it for Jack. No; he cannot go. My Jack shall not be made to feel unhappy."

But Jack was to go. Mrs. Haynes, the tall, gaunt, plain faced woman had stood looking out of her broad window, thinking of her plans for the coming event, and she also thought of settling with Jack for the two weeks time that he had given to their corn shelling, milling, and making of straw shelters for the calves. Then she called Julius and sent him to Hildreth Lane's. "Tell her" she commanded, "to let Jack come to our party Christmas eve; and tell her, but not Jack, mind you, that Santa Claus will have something for him."

Julius delivered the message, and that night his mother, having been to the village store, sent Jack home with a new suit of clothes, hat and necktie. After supper, Hildreth Lane sat looking into the fire, feeling that some new good force was suddenly operating in the world. In the space of twelve years, her heart had beat regularly and slowly, but now something had touched it and made it beat faster, and she felt almost happy.

Jack was not much moved, but he was conscious that something had happened. When on Christmas eve, he wended his way to Squire Haynes, through the snow, and by the light of the moon that was just rising, large and round, he still felt that something had happened. To him, nothing had ever happened before. But it was with calm exterior that he stood in the long, brightly lighted dining-room which had been cleared of its furniture for the play room. He looked at the Christmas tree, not as he had looked into the fire when he brushed his hair, for the fire was old, old to him and he saw not it, but with his mind's eye he saw,—well what could Jack see in his limited sphere?—but as he looked at the tree loaded with gifts, dressed with tinsel, colored balls and the tiny wax candles, and at the bevy of happy children that were fast filling the room, which was decorated with festoons of holly and cedar, amidst all this so new and so beautiful, his face reflected the inspiration of his soul. The thoughtful, earnest boy with his new well fitting suit on, the new light in his eyes, born of joy, made a beautiful figure; but all unconscious of self he stood amidst the dazzling surroundings.

When the tree was being unloaded, and name after name was called, he never questioned whether there would be anything for him. He was included in this magnificent show of beauty and happiness, and he would as soon have thought of the sun's shining on the world excluding him, as think there might be no gift for him on that tree. Soon a pair of shining skates were placed in his hands, and as Mrs. Haynes saw him turn his great soft eyes lovingly upon them, and saw him hug them to his breast, she turned away and said in silence: "Ah, Christ, forgive me. I might have done it sooner."

He had a passing thought of using them on the pond at the back of his mother's house where he sometimes skated alone, but soon the thought about his gift became separate from the lonely skating of the past; for the precious gifts were to be considered in connection with the happy present.

All the gifts being carefully laid away, the games began. Soon the village girls had spied Jack and

made a distinction between him and all the other boys, for that night he was indeed beautiful. His wavy, glossy hair, his rich complexion and clear, soulful eyes, his remarkable ease and naivete made him the center of attraction.

In "Snatch Partners" and "Grab" there was often a scuffle for Jack's hand, and when kissing was to be done in the games, while some of the boys blushed and shrank back, and others did the bold thing only to avoid being called cowardly, Jack kissed the pretty little girls without hesitation and looked as satisfied as if he had, with honor, tasted the sweets that he had a right to.

What a transformation there was in him! Who would have thought that he could be so handsome? But then, no one ever before saw him in new clothes, or amidst happiness and beauty. His fine glossy hair was never before made to shine by such bright lights. It made all hearts glad to look at him. At midnight, when the dispersion began, there were many exchanges of "Merry Christmas to you;" and above the din of the departing sleigh-bells and laughter, from many directions, tender voices cried out "Good-bye, Jack."

He went home alone through that beautiful moon-lit white world; and asleep on his bed and beside his new clothes and skates, he spent the remainder of the night, still in the enjoyment of that great good thing that had suddenly come into his life. Pretty lights danced, warm cheeks of sweet little girls rubbed against his own, and from a great tree clothed with splendor there were thrown off, as if by magic, vast numbers of beautiful gifts, which he and others took up with joy.

CHICAGO, ILL.

THE ETHICAL ASPECT OF THE EVOLUTION OF MACHINERY.

BY DR. C. T. STOCKWELL.

II.

That there is reason for the pessimistic view, few will deny, especially if the horizon is not a broad one. But that this is the only view open to one who has the weal of humanity at heart, I cannot believe. It is undoubtedly the case that in every upward movement of society, whether it be as the result of the evolution of machinery, or on other lines, some go down. There is no use of denying that there seems to be a residuum, after every great advance, that falls to the bottom—at least as far as material welfare is concerned. It is the price—which some say—society pays for progress. But it is clear that this fact is the result of a lack of power on the part of individuals to readily adjust themselves to the new order. It, however, should not be, and cannot be said to be chargeable to the advance per se. And it is probable that this very going down—or in other words, the law of the survival of the fittest, is the method of nature by which the power of adjustment to changed, and ever changing relations is developed in the race. Nature sets us to the struggle of industry. She first enslaves us under the dire necessity of food, raiment and shelter; and has a purpose in so doing. The brain must be built, and man must gain his freedom by its development and use. But while enslaving him thus to the first necessities of his being, she places in his hands the means of freedom, viz: the faculty of invention. This thought should be placed over against the charge of cruelty, which is sometimes made by our short-sighted sympathies in view of what seems to be nature's course. When our ancient ancestors were driven out of their primitive, nature-made homes, the caves, they doubtless rebelled and regarded the necessity as a great misfortune. But the necessity of work, and the necessity of offensive and defensive warfare proved to be the very germ of modern civilization. Had not this amiable comradeship been broken up there would have been no advance, no civilization, no destiny above that of the brutes. Man's advance dated, we may assume, at the point where the necessity for self-defence arose, and was vastly accelerated when the necessity for raiment arrived. He discovered

the club and its uses, but must have invented the art of constructing raiment. And so "we may suppose or fancy that the good house-wives of that ancient time were the first inventors," constructing raiment from the raw material—fig leaves possibly—nearest at hand.

In this connection let me state what is historically evident, viz., that "the production of raiment was the basis of all prehistoric arts, as spinning and weaving lay at the very foundation of the industrial arts of the ancients of historic times. These—spinning and weaving—are also the basic arts of the modern system of industry." It was the accidental upsetting of Madam Hargrave's spinning-wheel, and the observation of the effects thereof, on the part of her husband, that began the revolution in the mechanical methods of spinning and weaving which has overturned the whole industrial order, with all its marvelous results.

It is impossible, probably, to understand the true significance of the historic aspect of the evolution of machinery—or of such history as we have, without studying that so closely allied, if not inseparable subject, viz., the evolution of arms and armor, both in its human and biological relations and outcome. A recent writer on this subject has very forcibly and logically shown that the inevitable conclusion derived from this line of serious and broad study alone is that, "The meek shall finally inherit the earth." As a step in this direction we now see that the first instrument of offence and defence—the club—has been evolved into the pen, that mightiest of human instruments, which sometimes used in the same spirit as our ancestors used the club, is still a more humane method of warfare. It also possesses much greater capabilities in the direction of the ethical than the club, although both must be considered as possessing ethical qualities.

I allude to these things in order to emphasize the point which, in my judgment, is of prime importance and should never be lost sight of, viz., the long view, the tendency of given processes and ultimate ends, rather than incidents by the way and the mere conceptions derived from the considerations of mere incidents merely, rather than from observing the processes and ends themselves. Take, for instance, electricity as a more modern example. The lightning was, and but a few years since, when it was considered as a destructive force merely. It was the mysterious voice of Deity, and an angry Deity that, of which all stood in superstitious awe and dread, because of its destructive power. Now lightning is found to be the friend and ready and valuable servant of man, if he will only get in right relations to it. Instead of its being malignant, death-dealing force, it is seen to be, in reality, ethical in its relations to man.

And so it is with this other force of nature—the inventive power of man. For "Art (even the mechanical) is but nature working with the tools man hath made." The evolution of machinery must therefore, in itself, be ethical, or else the very law of the universe bear no ethical relations to human life. This view can be held while not forgetting the fact that in the onward march of man many are placed and some are crushed. Had such, however, possessed the most essential quality of life—the ready adjustment to new relations, to new environments,—the displacement would be only tempo at the worst, certainly not fatal. For it cannot successfully maintained to-day that the evolution of machinery really displaces labor. By this statement I mean that the contracting force of invention is not equal to its expansive force, in creating opportunities for labor. Carroll D. Wright, in a late article, is very emphatic in regard to this and says: "The facts I have given show conclusively that displacement has been more than offset by expansion." He also says in substance that: "It requires some 227,000,000 of persons, in this country, working under the old system, to produce the goods made and the work performed by the workers to-day, with the aid of machinery."

He admits that the laborer does not as yet re-

and equitable share of the economic benefits derived from the introduction of machinery. But notwithstanding this fact, he contends that the laborer's share of benefits have been enormous, and the change to him such as to change his whole relation to society and the state, such changes affecting his social position. And he adds: "It is certainly true that the statement is simply cumulative evidence of the truth of the view that expansion of labor through inventions has been equal or superior to any displacement that has taken place—that in those countries given to the development and use of machinery there is found the greatest proportion of employed persons, and that in those countries where machinery has been developed to little or no purpose poverty reigns, ignorance is the prevailing condition, and civilization consequently far in the rear."

The marked increase in the efficiency of labor, is, therefore, one of the most apparent results of the change from hand-production to machine-production. Under the old system it was possible for a man to weave from forty-two to forty-eight yards of cloth in a week. Now, one man, with the power-loom, can weave 1,500 yards in a week. There is greater difference between 1790 and 1890—says Prof. Adams—than between the 12th century and 1790, in all matters of business procedure. It is, in short, an industrial revolution.

But if a revolution, what of its effect on society?

In the first place let me repeat the statement that is scarcely a hundred years since the era of inventions began, and it was as late as 1806 that Cartwright perfected the power-loom, which finally closed the catalogue of inventions necessary to the inauguration of the era of mechanical supremacy, and when they began to be used in factories. Up to this time industrial habits were, and had been for thousands of years, in a state of almost absolute freedom. The commons, which constituted the great mass of the people, were, as compared with the same class of to-day in those countries where machinery is most used, poorer, more ignorant, more superstitious, more debased in every way. There existed that condition of things which resulted in, not only utter hopelessness, but almost an unconscious hopelessness. If one happened, by any chance, to possess and manifest some element of aspiration, he immediately became subject to the jest, ridicule, and oftentimes severe abuse of his fellows. It is this picture of hopelessness, that history presents for us, which presents the saddest feature of the old system of hand-production. If they knew little of fear and apprehension, they also knew little of hope and ambition—the two great forces that move the energies of men. Imagination was too dull and weak to see possibilities over the head of stern actualities. It is hard for us to understand how it could be possible for men to thus endure, for centuries, the fatigue of such ineffectual aids to labor as mere tools. Nothing, perhaps, better illustrates the difference in the average mental status of the past ages and that of to-day than the perfect content, the constant breeding in and in, generation after generation in all the arts and trades which was universal up to within one hundred years ago, and the Yankee ingenuity that is called into play, daily, at the present time. But in 1760, with the invention of the spinning-jenny, all of this was changed. Thence rapidly followed the inventions of the power-loom, the engine, the safety lamp, chemical bleaching, printing in colors from rollers, etc., until upon the ruins of the old domestic system of industry, there had been established what we now know as our vast factory systems.

The results of this revolution are of incalculable economic importance. This phase of the results—the economic—are of course not without an ethical import. But "man doth not live by bread alone," and our subject relates to the life of man, rather than to the means of maintaining the life. What was the first great social effect of this revolution in the industrial system? Prof. H. C. Adams answers this question so well in a late article that I beg to be al-

lowed to quote: "A laboring class (he says) was born out of the changes which made modern society what it is. But why should the invention of machinery, the object of which is to save labor, have resulted in the creation of a laboring class? The meaning of my statement, however, becomes clear when it is learned that by the phrase 'laboring class' is not meant a class of men who labor, but a class of men who, having no property in anything but themselves, are obliged to seek an opportunity for working from those who are the proprietors of the agencies of production. It is true that in agriculture there had come to be the germ of a laboring class, but in the textile industries, in the hardware industries,—indeed, in all the trades,—there was no decided separation between employers and employees. The master and wage-earner worked side by side; both had served the same apprenticeship; and most frequently the workman was a member of the family of his master. And since no great amount of capital was required to set up a competing business, the earnings of the master could be at no time much higher than the wages of his journeyman. The point to be held in mind is that all who had to do with industries were workers, and the workers, therefore, were able to control the conditions under which they worked."

ONE DAY.

By CARL BURELL.

In the commonplace of life sometimes come a series of strange experiences seemingly having no possible sequence except in a logical conclusion which seems to evolve itself in common from experiences which have nothing in common.

One day I was drawing shooks with a horse; the road was bad and we became tired; I was tired of handling the shooks, and the horse was tired of drawing them; in fact we had much in common, the horse and I.

Work—labor—a very hard thing to define; a certain effort, a certain action of the muscles and wasting of the muscular tissue for some material purpose. For some purpose, I say, for in the purpose—not in the action—lies the secret that determines whether the action is labor—enobling, man-making, soul-developing labor—or slavery; degrading, debasing, animalizing drudgery.

The horse was content to work for food, shelter and the care usually bestowed upon a working animal; but I was not content to work for that. I wanted something more; when I was forced to work for the same as the horse and no more, I was on the same level as was the horse; and this hard practical environment crushed out the ideal—the man desire—the soul desire—which was supplanted by mere animal desire such as the horse had, no more or less, no better or worse.

This was in the forenoon; in the afternoon there was a reaction; the man—the soul—reasserted itself and the man hated the animal in me, which only made me the more kind and considerate for the horse—the animal without me. And I thought; had I at home, a companion, love and sympathy, something more to look forward to at the close of day than the horse had—more than mere food and shelter; some one to work for; some one upon whom I could bestow the returns for my labor and feel I was making life bright and happy for some one, being content, as for myself, with her love and gratitude; then I could never be a mere animal. I could never forget I was a man—a living soul—a god; I should be—ever should be—all I could be, all I ought to be, for my soul-desire would be fulfilled.

It coming night I had finished my work and cared for the horse—I took all the better care of the horse for the very reason I had no one to care for me. Here was where I had nothing in common with the horse; it was the care that he wanted, and it mattered not to him who cared for him or fed and watered him; but I did care who cared for me—only one could bestow the care which I craved; a bit of

crust from the hand I loved would be better than much from any other source.

I was too tired to read or write so I went to bed early and soon fell asleep and dreamed a strange dream. It seemed I was with a friend in a large room facing the sunset and on one side of the room was a large and beautiful painting of a sunset scene—a large city on a hill and the sun setting behind the city and the hill. As I looked at the picture a strange phenomena took place. Starting from the right and passing to the left the picture became illuminated and flashed and glowed like the tops of ice-capped mountains when touched by the last rays of the setting sun. The glow seemed to illumine only the tops of the towers and the trees just as the sunset would do, but the glow kept wavering, now stronger, now fainter, and the waves of light kept passing from right to left with the same indescribable wavering and rhythmic motion that is sometimes seen in the aurora borealis. I watched it several moments then spoke to my friend in a passing way concerning the picture, when she asked with a surprised look: "Don't you know about that picture?" I replied that I did not, when she handed me a vessel filled with water and told me to hold it up before me toward the picture. I did so and when the rays of the setting sun came through the window and fell on the water and reflected on the the picture it transformed it into one sheet of shimmering flame which had such a strange fascination that, involuntarily, as if borne bodily by some unseen power, I approached the picture till within a very few feet of it when she gave a mocking laugh and said: "I knew it would be so!" I was maddened at myself and dropping the vessel of water, by mere force of will I sprang to the opposite side of the room, completely throwing off the strange spell that had drawn me involuntarily toward the strange picture.

It is very rarely that I ever remember any part of a dream when I awake, but I remembered this one in detail as much as I would an absolute material experience; and its strangeness and vividness made me ask of what cause or causes was this the sequence; but I could come to no logical conclusion from that standpoint.

But, however, this conclusion evolved itself in my mind: I am really three personalities in one. I am an animal; a creature of circumstance; a slave of environment. I am also a man—not an animal nor yet a god (that is a spiritual being); a creature of environment yet able to rise above environment; a creature with desires which an animal cannot know, yet with this bitter corollary that these desires may never be fulfilled; and moreover I am also a god; a spiritual, not a material being; not a creature of environment but rather a self-centered will, or better, a center of conscience power whose desire is ever fulfilled within itself by its own self-assertion.

THE FORCE OF EVOLUTIONARY ETHICS.

It is true, indeed, that "the theory of evolution furnishes no millennial expectations" for the immediate future, and Prof. Huxley has not emphasized too strongly the importance of human intelligence and will in effecting moral regeneration. But these are powerful for good only as they are duly trained and cultivated; only as they rigidly note both cosmic and social conditions, and correctly estimate the trend and result of all the complex forces which center upon the life of the individual. It is the great virtue of the evolutionary ethic that it calls man back from the cloudland of metaphysical speculation, and seeks to enlighten his intellect and guide his steps by appeals to the scientifically ascertained facts of human experience and the laws by which they are governed. Back to nature, not in her static aspects, as dreamed by Rousseau and the eighteenth-century philosophers, but in her dynamical and evolutionary aspects, must we ever go for ethical guidance, encouragement, and inspiration.

To Herbert Spencer, more than any other among the apostles of evolutionary doctrines, we owe the logical demonstration of the unity of man and the universe which eternally forbids the separation of his moral nature from those conditions out of which his whole being had its birth, and to which it is at all times vitally related. No morality in the universe? None, then, is possible in man. Existing in man, it is predicable also of his great world-mother.—Dr. L. G. Jones, in *The Popular Science Monthly*.

THE NEW YEAR.

The coming of a new year may be considered from several points of view. It may be regarded simply as the commencement of one more revolution of the earth round the sun, the starting point of which is arbitrarily fixed at a point to which we affix the title first of January; or it may be looked upon as the beginning of a fresh year of the Christian era. The year may thus properly be treated as either astronomical or ecclesiastical, although in the latter case, as now arranged, the first day of January is not the beginning of the ecclesiastical year, which always dates from what is known in the church calendar as Advent. Nor is there anything seasonal that can be properly associated with the beginning of the new year as now celebrated. It falls at about mid-winter, that is not far from the shortest day, as the longest day is not far from midsummer. The peculiar position thus occupied by the new year date is due to the adoption of the Julian reformation of the calendar which caused the year to commence earlier than it had hitherto done. The new year's festival should really coincide with the beginning of spring which is the opening of a new year, the return of nature to life and activity after the long sleep of winter.

There has always been a tendency in the Christian church, if not to identify the festival of the new year with that of Christmas, yet to put one in the place of the other. Among the Latin peoples, who represent the ancient Romans, the former festival even yet retains the pre-eminence, showing the continuing influence of old pagan ideas. Among the Teutonic peoples, however, Christmas long ago established its hold and has ever since maintained it. Christmas does in a sense mark the beginning of a new year; for, although it is now supposed to mark the date of the birth of the founder of Christianity, it has reference, in reality, to the "birth" of the sun-god. Ancient astronomers noticed that when the sun sank very low down in the winter season, he remained in the same position three days and three nights, and then began to ascend. The change took place on the 25th of December, which was thus said to be the birthday of the sun, and was observed accordingly with great rejoicings. December 25th was celebrated by the Romans, during the early Christian period, as the birthday of the invincible sun, Mithra, an ancient deity of Western Asia, whose worship survived until the fourth century and who was claimed by Constantine as his guardian.

If the first day of the new year, therefore, has any real cosmical significance, it may be taken as the birthday of the sun at the commencement of his annual course through the heavens, in substitution for the earlier date which has been appropriated by the Christian church to its founder; although the birthday of Jesus was not known until it had been fixed in accordance with certain astronomical data. Thus we are told that "at midnight on the 26th of December, not only does Virgo lie low on the eastern horizon, while the sun is reborn to increasing length of days and power, but the Christ star is seen in the east, namely, the star Denebola of Leo Virgo, or the Sphinx, it having been close to this star that the Sun of Righteousness rose with healing in his wings."

In all this real significance has reference to the earth and not to the sun, which runs his ceaseless course without change or mark by which its duration may be measured, except, only so far as his position in relation to the other members of the heavenly host may vary.

Though some think we have no sufficient reason for supposing that it will ever cease to be a fountain of energy, with the earth it is different. Its days are undoubtedly numbered and every year that passes brings us nearer to the final catastrophe, when the earth shall be as the moon, void of life and a scene of desolation, without a drop of water or a trace of air. Not that this will happen yet awhile. Our globe has still a few million years to live, unless it is destroyed by collision with some other body or by the outburst of its own pent up energies. But the lapse of each year brings it nearer to the period

when it will cease to be a home of organic life, and the beginning of a new year may remind us that we also as earth-dwellers have one less year to run in our terrestrial course. But the most important consideration at this epoch is, probably, that by the expiration of the present year we shall be brought so much nearer to the realization of an expectant change. It was thought by many persons that at the close of the tenth century the world would come to an end, and although such a notion in relation to the twentieth century is not very prevalent, there is a spirit of unrest abroad which would seem to portend great changes of a social and religious character at an early date. It is not improbable that science itself will be affected and it may be that the beginning of a fresh century may see the rapprochement between religion and science which has been long talked about, and that society itself may be placed on a rational and economical basis.

ANNIVERSARIES—THE NEW YEAR.

Anniversaries are the outcome of a need of man's nature, and act upon his spiritual development. They are the mile stones which mark and call attention to his progress. There is such a preponderance of adversity, struggle, and unhappiness in the average life that when there is a special occurrence the thought or the outcome of which gives cause for rejoicing, men like to make the date an anniversary on the recurrence of which they can recall the event to memory, live over again the joy or feed the heart on hope that something similar may again transpire. Great events in history are celebrated by the nations to whom the event was of vital importance, such as the celebration of the Declaration of Independence by the United States on the Fourth of July. Other events are celebrated by certain races in commemoration of some cause of rejoicing to them as a people; clans and associations have their distinct anniversaries and every individual human being has certain dates set apart in heart and mind as anniversaries of one soul's history, anniversaries which are often kept in secrecy and solitude, some in moods of uplifting joy, others upon the knees with prayers and moans.

But the New Year anniversary is common to all mankind, and the one most universally observed and welcomed. It is in accordance with the law of spiritual evolution that mankind generally enjoys entering upon a new era, when the old books can be closed and put away, and the first new clean page of the unwritten volume of the future lies open before us. It is so much more cheering and satisfactory to hope and dream of what is possible in the future than it is to weary our hearts and juggle our minds, with attempts to untangle the erasures and interlineations of the ill-kept crowded pages of the snarled up past.

So we welcome with joy the New Year anniversary which fills our souls with renewed courage to overcome and remedy the mistakes of the past, to keep the new leaf turned over clean and clear in its record; which animates us with the flame of endeavor to achieve greater results than we have ever yet won, and spur us on with hope to attain our highest desires and ambitions in whatever directions these lie, whether they are on the material or spiritual plane.

Especially to those who have learned the higher joy of spiritual unfoldment and aspiration should the opening of the New Year give added impulse to more spiritual living and loving during the remaining days of their earthly discipline, for there are none already trying to attain a higher standard who may not with effort bring within their soul's range still nobler standards and ideals of living—standards of unselfish work for others, as well as of attainment of purer ideals for themselves.

With its corps of generous contributors THE JOURNAL will through the coming year do what it can towards pointing the way to such higher ideals—and its earnest aim will be to help make for all its readers a hopeful and most happy New Year.

S. A. U.

AUTOMATIC RHYTHMIC IMPROVISATION.

A not uncommon argument with those who profess to see in all phases of this kind of communication intelligence or knowledge beyond or outside of the individual personality whose hand is thus made use of without conscious willing, is that there is no evidence given of superior knowledge. For instance, I am often told by those who have themselves had no personal experience of this power, that the verses obtained are often not so good as I could compose myself; the prevalent idea in regard to man's changing another form or sphere of being, seeming to be that that change must immediately make even common-place individualities over into beings capable of the sublimest thought and expression, and also capable of imparting at a moment's notice such sublime thoughts to our limited comprehension, that if rhymed answers be given in this way to common-place queries the rhythm, diction, and thought should be far superior to, or least equal to that of our greatest earthly poets. That does not seem to me to be the most sensible view to take of the matter.

In my own case in the first place there was no expectation whatever of rhymed answers being given. The very first that ever came was after the intelligence guiding my hand had over and over declared that this writing was the production of disembodied spirits when I questioned if then, their state was preferable to ours, my expectation being to receive an answer in prose; but my hand was made to write rapidly as one in a joyous mood this parody on "There is a Happy Land."

"There is a happy land
Not far away
Where soul with soul doth stand
With new array
When we reach that restful shore
Grief shall pain our hearts no more,
And the worst of life is o'er
Forever and aye."

This was signed George P. Morris, a song writer, whose name I had not thought of for years. The answer was so pertinent that as I read it I confess it gave me a little thrill of wonder and conviction of its truth.

Next came and soon after this, what purported to be from Browning in answer to some question as to whether spirits did really thus communicate with mortals. I did not expect a rhymed reply. The answer was written rapidly:

"Round goes the world as song birds go—
There comes an age of over-throw,
Strange dreams come true; yet still we dream
Of deeper depths in life's swift stream."

Intimating it seemed to me that we were yet at the beginnings of spiritual progress and things still stranger to our limited knowledge would yet open to our comprehension. To me this seemed a beautiful and poetic answer which if I had tried for weeks to arrange as a possible reply to my query, I could not have achieved.

Since these quickly improvised rhymed answers to my questions have been given through my hand, I have tested to the best of my ability my own conscious power of improvising rhyme. I have tried to answer the simplest question, whose reply I could quickly give in prose, in rhyme but I have not been able to think at once of the right words which would fall into rhythm, and I must confess since I am always in a perfectly normal state so far as I can perceive, while my hand is being used, I cannot understand how any sub-conscious ego can be at work in so intellectually alert way to deceive me by declaring these versified answers to be the work of "spirits."

I am sometimes particularly struck with the condensed intimations of some of these rhymed improvisations, the full import of which does not always strike my mind until sometime later; for example when the name "W. C. Bryant" was written one evening, I said that I didn't believe that was the poet Bryant. Mr. U. suggested that if it were him he might so indicate in some characteristic way, when

without hesitation my hand wrote the following unique verse:

Woods and mountains, fields and pale morn,
Witnesses were of beauteous wonders borne
Into my questing soul while still enthralled
Within the prison sphere which Matter walled."

This was written some three years ago.

Last summer at Cummington, Mass., the birth-place and long time home of William Cullen Bryant, was held the centennial celebration of the poet's birth, and from a newspaper correspondent's description of the old homestead site written on that occasion, I find the following corroboration of that wonderfully condensed rhymed answer:

"One thousand feet above the hamlet of West Cummington rises abruptly a rocky hill which was one of the favorite resorts of William Cullen Bryant. A short distance to the east the ground rises, forming another rounded summit which, though 185 feet lower, is still 1,960 feet above the sea. A mile from the top of the lower hill, on its eastern slope, stands the Bryant homestead, and near it, the grove to which on August 16th thousands came from near and from far to celebrate the 100th anniversary of the great poet's birth."

Again, the answer given to me when I said once that I dreaded more the painful process by which the spirit escaped the body than the fact of death itself. Instantly came this reply:

"Strange may seem soul life to all
Whose knowledge bounds within the wall
Of sense are held by laws which pain
Born of love, shall burst again."

Pain, born of love, shall burst our bounds of present knowledge and thus open to our widened vision real soul life! Such a thought should surely reconcile us somewhat to the pain of the process by which we will enter into liberty.

Once when we expressed a desire for some clear statement in regard to the conditions of spirit life, there was written:

"Friends, please take on trust our love
Perhaps your sense will sometime prove
How slowly mortal sense can rate
The gleams from powers above your state."

When asked why we had to pass through this phase of existence, this was the reply:

"Potter's clay must take the form
Spirits will it shall be born."

I have not time now to give further examples of rapidly written poetic improvisations in answering questions suggested to us on the spur of the moment. Others may see in these only some subliminal consciousness—but for myself the only straightforward answer is that the writers themselves give—that these come from the spiritual side of life and being.

S. A. U.

A THEORY OF SELF-PROTECTION.

Dr. Billings has a profound conviction of the truth of his views and has no hesitation in expressing them. They cover much ground, beginning with a discussion of the question of divine existence, passing through the evolution of intelligence, socialism, evolution of ethics, the nationalization of land, the government of the United States and woman, to socialism and education. The author has, however, much to say on all these subjects, and whether we agree with him or not what he does say is worthy of consideration. He is somewhat discursive in his manner of dealing with them, and yet his treatment is logical and he always keeps in view his central idea, which is "self-protection." "The law of self-protection is declared by him to be 'the fundamental moral principle by which all social customs and institutions must be judged.' When we seek for a demonstration of this principle we are met by the

startling statements that God is a fetish, the brotherhood of man is a fetish, and so is the saying "Love one another." Later on we meet with the apparently paradoxical declarations that "the individual owes nothing to society," and that "the community owes nothing to the individual."

If we look a little deeper, however, we find that although these statements are repugnant to our accepted notions, yet there is something to be said for them, at least from the author's standpoint—the law of self-protection. This law he declares to be the basis of the law of evolution and "involution," by which he means retrogradation. Its action depends on "the simplest chemical affinity between the chemismus of the bioplasmic unit and certain chemicals in solution in its environment. Disturb this chemical, even to an inappreciable degree, either in the bioplasmic unit or in the environment, and involution begins. Action and reaction are no more equal. Such a disturbance I claim to be that moral stimulus in the cosmic process, from which so eventually evolved the moral nature of perfected man." Intelligence is to Dr. Billings merely the condition of living matter by which it evidences irritability, that is, its capacity of being acted upon and reacting. He calls himself a materialist, by which he means an individualist, one who having arrived at physical and intellectual puberty, is born "an individual capable of standing alone without the shaky props of the past being placed behind his intellectual 'backbone.'" To him materialism is Nature. He recognizes cause everywhere but "refuses to individualize it, or describe it, save as it manifests as effect." It would be a mistake to suppose that this materialism has no religion. It is the religion of nature and identifiable with science, which is the search after cause, and "the recognition of cause in nature is all there is to religion." The religious worship of the materialist is the lifting of the veils of nature, and his creed is, Respect the Law, Respect Self, Follow the Law. Dr. Billings is not a Buddhist, but his creed is in some respects that of Buddha, of whom he says, "His very ideal, that all life is useless, and that to add to the misery by creating new life is the crime of all crimes, conforms entirely with ideas I have arrived at through contact with the world and self-study." In relation to which we will say only that it is contrary to the very Nature in the name of which the author speaks.

But what has the author to tell us with reference to the moral bearing of the law of self-protection? To him moral action "is that individual action which is in no possible way liable to reach within self, or cause a reaction on the part of others, to the injury or threatening disturbance of the party acting." This is quite consistent with the so-called law of self-protection, but it is defective as the expression of the right principle of moral action, and therefore the law itself must be defective. According to that view of moral law, the individual has no obligations to the community, although duty to himself requires that he shall study the community and aid in its not becoming a menace to his welfare. This is pure Egoism, the principles of which if carried to their legitimate conclusion would lead to the destruction of all society, which is based on the altruistic sentiment. We are told, it is true, that "the community as a compound and complex cosmic unit (in accord with the law of evolution) can and must seek to apply the law of self-protection to each microcosmic unit as a whole body for its preservation, even as each individual must intelligently apply it to himself, and, as a part of the social cosmos seek to inspire others to do the same thing for his own self-protection." But this is not enough. Each individual must aid others, to the best of his ability, to do what is best for themselves and the community. Of course the author will deny this, because it introduces the principle of altruism. But he takes a defective view of altruism. We think a defect of Dr. Billings' theory is that it does not keep in sight sufficiently the idea of improvement. Of course this is implied in the notion of evolution, but only as an incident, whereas it should be regarded as the aim of nature in evolution,

and therefore in man and society as its products. The idea of improvement is embodied in the altruistic sentiment, and in benefiting others we are benefiting ourselves by educating and strengthening our higher nature. This will insure the "might to can" which the author insists so much on, but in a moral rather than an intellectual relation. Therefore, although it is a social law that "when the reaction of the individual is not equal to that of his environment on him, he succeeds or fails in a corresponding degree," it by no means follows that the failure is moral as well as intellectual or physical.

The defective view of altruism taken by the author vitiates his argument throughout. It is true, as he affirms, that we must "breed to win," and that brains win, but this applies only to the contests of life. Human nature includes, however, something more than intellect, and though intellect may overcome opposition, this may be better dealt with sometimes by emotional methods. In some matters, particularly on those bearing on the relations between the sexes, although the author says much that is true, he generalizes too broadly. Many marriages are unfortunate, but that is no reason why marriage should be discredited. In justifying suicide and infanticide, under certain circumstances, we think the author is altogether wrong. But much as we disagree with many of his conclusions, Dr. Billings has undoubtedly written a strong book, and one which can be read with advantage by those who have good mental digestive powers, although they may not be able to accept his opinions.

NOTHING really succeeds which is not based on reality: sham, in a large sense, is never successful. In the life of the individual, as in the more comprehensive life of the State, pretension is nothing and power is everything.—E. P. Whipple.

TO REDEEM a world sunk in dishonesty has not been given thee. Solely over one man therein thou hast quite absolute control. Him redeem, him make honest.—Carlyle.

WHAT man, in his right mind, would conspire his own hurt? Men are beside themselves when they transgress against their convictions.—William Penn.

SINCERITY is the indispensable ground of all conscientiousness, and by consequence of all heartfelt religion.—Kant.

NECESSITY is cruel, but it is the only test of inward strength. Every fool may live according to his own likings.—Goethe.

HE who knows the truth knows the Divinity, and this will enable him to slay all evil lusts.—Hindu.

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MAN'S DESTINY.

BY WILLIAM FRANCIS BARNARD.

"Show us the ends of being;
The final fruits of man;
Make our eyes glad with seeing,—
If Powers there be that can;

"This yearning toward the highest;
Shall it be satisfied?
O Fate, that much deniest
Will this boon be denied?"

"We strive and fall and falter;
We gain a little still;
Our lives are on the altar,
Pledged with a lofty will."

Thus man invokes; awaiting
The promises of time;
The Augur, unabating,
Answers with sound sublime:—

"The voices of past and future
Of earth and air and sea,
Of life and light, united
With all sounds that may be:—

Uttering one truth ever:
That what man loveth most,
Though far upon Time's river,
Shall in no wise be lost.

"To strive as you have striven,
To hope as you have hoped,
To give as you have given,
To grope as you have groped,

"To fix your eyes on beauty,
To love the law of love,
To yield no single duty,
To stand though worlds should move.

"This is the task before you;
These are the deeds to do;
No shadow of doubt come o'er you:
The goal was made for you."

A SUSTENATION FUND.

TO THE EDITOR: I wish to supplement the suggestive words of my friend Mr. Powers, and thus make them practical. I know no more fit occasion to impress what he says than near the opening of the new year, when all are adjusting the past and laying plans for the future. My friend suggests that a "Sustentation Fund" be established to keep THE JOURNAL on its present line of high literary excellence, and ethical trend and to make it still more what the late editor, Col. Bundy intended—the reflection of the highest scientific and philosophical Spiritualism. The present editors have followed in his path and as a result THE JOURNAL stands in the fore rank among its able competitors. I personally know the struggle the publisher has made on the financial side of the problem. The readers of THE JOURNAL know what Mr. and Mrs. Underwood have achieved in the editorial department. I know something of journalism and for two, with an office boy, to achieve what they have done speaks well for their efforts. Their work should appeal to every Spiritualist in America—appeal not only to their hearts, but to their pockets. I shall set the example and herewith subscribe my name to the list for \$5.

Now friends, who will speak next? Let us give our friend Underwood and his dear wife a New Year's greeting by giving THE JOURNAL a few short essays on the "money question" accompanied with a few £ s. d., the "gold bullion" of our dear old mother—England—where my friend Powers hails from! This is my answer to his presumption in "giving me away" when no one but himself knew the fact. I shall insist on THE JOURNAL publishing this, to relieve me from the charge of "betraying confidence." I am an "Old Southerner," and some of your readers may know what that meant. It meant in the old days "pistols and coffee for two." Now it means Fraternity, love of the Old Union and freedom for every man and woman in the Republic!

M. C. C. CHURCH.

GOOD IN ALL RELIGIONS.

TO THE EDITOR: The cause of religion would be served if extracts from the addresses of the eminent scholars who delivered addresses at the Parliament of Religions at Chicago were published. Consider the words of the learned Dr. Momerie, of the Church of England. In one

of his speeches he said: "The essential thing is in right conduct. * * I tell you there is a strange surprise awaiting some of us in the great hereafter. We shall discover that many so-called atheists are, after all, more religious than ourselves." In defining religion Dr. Momerie read from a Hebrew prophet who voiced the infinite, "Cease to do evil, learn to do well, relieve the oppressed, judge the fatherless, plead for the widow." He also quoted Mohammed, who declared: "Woe to them that make a show of piety and refuse to help the needy." The address of Vivekananda, Hindoo Monk of India, was a notable speech. He said: "Allow me to call you, brethren, by that sweet name—being of immortal bliss—yea, the Hindoo refuses to call you sinners. Krishna taught that a man ought to live in this world like a lotus leaf, which grows in water, but is never moistened by water—so a man ought to live in this world, his heart for God and his hands for work." It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake. The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst."

Thus it appears that the Hindu religion is in accord with the progressive thought of to-day and the mossbacks' slander on Deity—total depravity—has no place in that ancient religion. In reading the addresses of the ablest and most progressive religionists, who spoke at the Parliament of Religions, the conclusion is irresistible, that the words of that distinguished scholar, Max Muller, are true. He says: "There is no religion which does not say, 'do good; avoid evil.' There is none which does not contain what the eminent Jewish Rabbi, Hillel, declared was the quintessence of all religions—the simple admonition, 'Be good, my boy; be good, my boy.'" J. H. S.

Northwestern Ohio.

THE RIGHTS OF ANIMALS.

TO THE EDITOR: That the rights of animals (see THE RELIGIO-PHILOSOPHICAL JOURNAL November 10, '94,) should at last become a subject of due consideration among those who for so many long centuries were taught the gospel "Arise, and slay, and eat," is to me as great a promise as is the rainbow to one who is devoutly religious, and who believes with all his soul in the truthfulness of the biblical tradition concerning this phenomenon. The publication of books on the subject, and the appearance of reviews of such books in recognized periodicals, even if such reviews happen to be somewhat adverse to the rights of our fellow creatures, the "lower" animals, are something like a prophecy that we may once more look for a "vigorous race of undiseased mankind" as in the days of early nature, the age which men call golden. For even the adverse declarations on this subject are excellent propaganda documents in favor of the rights of animals, since to the unprejudiced mind they necessarily fail to maintain the "justice" (?) of the barbarous slaughter of our fellow-creatures, which practice is as unjust as it is cruel and inhuman. Indeed, when the declaration—"while the rights of animals should be guarded as sacredly as those of men"—is followed by, "it should not be supposed that their rights are equal to those of men"—the lord of creation, "the beauty of the world, the paragon of animals," fully exhibits the remarkable feats his reasoning faculties are capable of, whenever some one of his many unjust practices are assailed and it is upon such feats that man ever finds some way to justify his high handed actions, no matter how wrong, tyrannous, or criminal these are.

Equally inconsistent is the justification of the violation of the rights of animals based upon the proposition that "man has rights which animals do not possess, and such rights include the use of the animals themselves." No one would ever expect a court of justice to render a verdict in favor of an accused party based exclusively upon the testimony given by such party, but every one is quite willing that such should be the case, when himself is the party charged with the commission of the crime or offense. No, no! We must hear the other side: "Audi Alteram partem" is a maxim which holds good in this case as in any other; and when the other side is heard—what a terrible indictment against the civilized savages whose progress is best measured by his achievements in life destroying implements! Nor can those who persistently claim

that "man has rights which animals do not possess, and such rights include the use of the animals themselves," base such claim upon the theory that "man is the ultimate fact of evolution." For, such being the case, we must also admit that each animal other than man necessarily represents a given height in the ladder of evolution, and one that has been reached by such animal in obedience to the decrees of nature, our common mother, who, from all evidence, has not delegated to man the right of slaughtering or otherwise destroying any of her children. Has not nature provided a process, known as death, by which to end the career of those who have had a sufficient existence upon a given plane, and is it not sufficiently clear that so long as nature does not choose to take them away from this scene of activity, no one should cut off their existence?

As a matter of fact, the barbarous practice of slaughtering animals is based upon assumptions which cannot be maintained, since no one can do the impossible. Chief among these are: the notion that man belongs to the omnivorous subdivision, the type of which the swine is next to himself the most prominent representative; and that the vegetable kingdom does not furnish the necessary material for the comfortable subsistence of the human family. That such is not the case, is sufficiently proven by the following propositions, which can be maintained upon strictly scientific grounds:

1. That definitely ascertained and classified facts regarding the structure of the organs provided for receiving, preparing and assimilating foods by the different species inhabiting this planet, declare that man is by nature formed to subsist upon the products of the vegetable kingdom.

2. That all well ascertained and classified facts respecting the nature and potential energy of food substances are such as to convince anyone who has a due regard for facts that the vegetable kingdom supplies us with such food substances as are required by the human organism, and in such a marvellous variety and abundance as to make it absolutely unnecessary to resort to the animal kingdom for any additional articles of diet.

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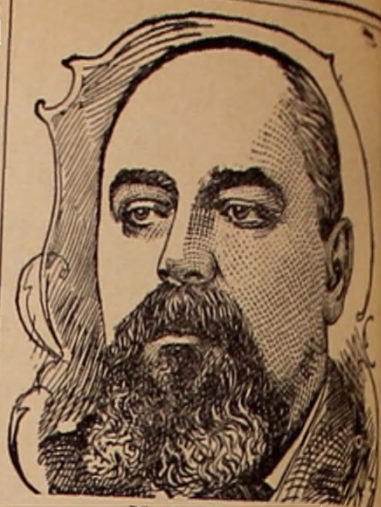


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WOMAN AND THE HOME

IN TWILIGHT.

"I'm so big, mamma," and the little hand
marked where her brown head reached against
the wall;
Don't hold me, mamma, I don't need your arm
around me; such a large girl cannot fall."
The twilight shadows gathered o'er the hills,
A childish figure nestled close to me;
"I'm such a little girl," she pleading said,
"Please, mamma, take your baby on your knee."
Flushed warm with youthful hope and pride,
"The world is ours to have and hold," we cry;
"We'll conquer it alone; no help we need;
Courage like ours falls not of victory."
But when the shadows of declining years
Over our pathway falls we humbly pray:
"Dear Father, take us in thy sheltering arms;
We are such children, put us not away."
—Sallio Joy White.

ANNA GARDNER.

A WOMAN VETERAN.

Let us show honor while we may be-
cause they are still with us to the "vet-
erans" among women, remnants of that
noble band of women workers for equal-
ity of rights whose earlier brave work in
the field of reform made possible the ad-
vanced type of the sex called in the re-
views "The New Woman." In the earlier
days of anti-slavery agitation wherever
that agitation waxed hottest, could be
generally found a few, sometimes only
one or two, brave women of that com-
munity who were most active in vigorously
fanning the flame of liberal thought.
Many did so whose names are forgotten
since they themselves have long ago
vanished from earthly view into higher
spheres. A few of those most widely known
still remain with us, such as Elizabeth
Cady Stanton, Susan B. Anthony, Julia
Ward Howe, Mary A. Livermore, An-
tonette Brown Blackwell, etc., but the
majority of these early workers for free-
dom have passed on with such leaders as
Lucretia Mott, Lucy Stone, the Grimké
sisters, and that noble negress, Sojourner
Truth.

If the nation as a whole loves to show
honor to the veteran soldiers whose fidel-
ity saved the Union and whose blood
washed away the dark blot of human
slavery from the "land of liberty," how
much more should the younger generation
of American women hold in love and
honor the veterans among their own sex
who not only worked in perilous days for
the liberty of the black man, but in the
face of ridicule, slander, and public ob-
liquy, for equal rights for women.

One among the most earnest and active
of these noble veterans is Miss Anna
Gardner, of Nantucket Island, Massachu-
setts, who at the age of seventy-eight,
though deterred from much public work
by reason of lameness caused by a run-
away accident some years ago, is doing
good work with her pen and keeps her
thought in sympathetic touch with all
the progressive movements of to-day, and
is in heartfelt accord with every onward
and aspiring impulse of the hour. She is
among the veterans who worked to bring
the "new womanhood" about, and her
reason commends the outcome of that
work.

Nantucket, that brainy little island
which has given to the world such work-
ers as Lucretia Mott, Maria Mitchell, and
Mrs. Ellen Mitchell who was the first
woman ever elected to serve on the Chi-
cago Board of Education is also the birth-
place of Anna Gardner as well as of a long
line of her progenitors, from that "ventur-
ous Macy" whom Whittier sings of in
"The Exiles," downwards. She is re-
lated to all the noted women named, Mrs.
Ellen Mitchell being a full cousin.

Born of Quaker parentage, and educa-
ted in that broadening faith, love of lib-
erty was her heritage and all her life she
has worked for it. She became a sub-
scriber to Garrison's Liberator in her
eighteenth year, and in her twenty-fifth
year called together the first anti-slavery
convention ever held in Nantucket much
against the judgment of her elders, even
among her co-workers. The convention,
however, was a success in point of attend-
ance and interest and is memorable fur-
thermore as having brought out for the
first time the oratorical

hitherto silent ex-slave, Frederick Doug-
lass, the eloquent.

Miss Gardner was for many years a
teacher and it was characteristic of the
ardor of her reform spirit that when a de-
mand came, even before the war in the
South was ended, for teachers for the col-
ored people, she promptly offered her ser-
vices at a time when to do so entailed as
much personal sacrifice, discomfort, and
even danger as enlistment in the army
did. What this sacrifice involved in the
way of hardships and unpleasant sur-
roundings is graphically portrayed by
Miss Gardner in letters to the press writ-
ten during those years, and collected in a
volume of her miscellaneous writings in
prose and verse entitled, "Harvest Glean-
ings," from whose introductory life
sketch written by Rev. Phebe A. Han-
ford, we take the facts for this article.
She taught the freedmen for several years
in New Berne, N. C., and in other places
in South Carolina and Virginia. In later
years she has been very active in
the cause of woman's suffrage and
Free Religion, writing for broadminded
journals both poetry and prose generally
on sympathetic themes, also giving
public addresses, etc. She was one of the
earliest members of the Association for
the Advancement of Women, generally
called the Women's Congress; of the Nan-
tucket "Sorosio." The Massachusetts
School Suffrage Association and various
others. In addition to her "Harvest
Gleanings" she is the author of a book of
poems entitled "Golden Rod and Other
Poems."

We want all the younger women readers
of THE JOURNAL when they glory in the
fact of their advanced position in the
world of law and mind, to recall the fact,
that except for the labors of such as Anna
Gardner, Mrs. Stanton, Miss Anthony and
other veterans in the cause of liberty for
woman, such a position as "the new
womanhood" implies, would have been
long indeed in coming. We take it too as
another indication of Miss Gardner's
breadth and catholicity of thought that
she is a subscriber to THE JOURNAL—thus
recognizing its progressive position.

S. A. U.

The former teacher of the present
czarina says that she was brought up al-
most entirely as an English girl, despite
her German birth. The family spoke
English exclusively, their plays were
English and the governess of the princess
was English. Her German is consequently
spoken with a foreign accent. She has
no interest in politics and was not edu-
cated to have any interest in it. She was
brought up, in fact, as a daughter of a
family of the middle classes. Until she
was sixteen years old she devoted much
time to playing tennis and croquet and
to riding, rowing and skating. All her
clothes were purchased in Darmstadt un-
til after her confirmation. Not until then
was she allowed to go to the theatre or
balls, make formal visits and sit at the
table when Queen Victoria visited Darm-
stadt. Before her confirmation she only
received from twelve to twenty-five cents
a week spending money, and for some
time after it not more than fifty cents.
She speaks English and French perfectly,
is a good musician, and can paint, cook
and sew.

THE COSMIC ETHER AND ITS PROBLEMS.

The Invisible Actuator of
The World of Matter
and Life.

—BY—

B. B. LEWIS.

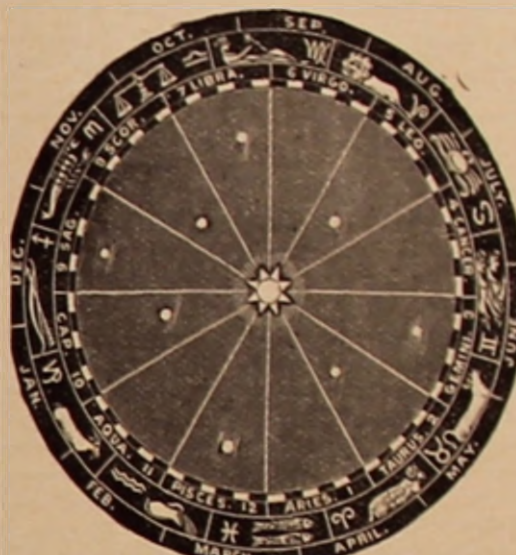
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APPENDIX.

This covers eight pages and was not included in
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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Christian Science Brotherhood and Essays. By John Murray Case. Columbus, O.: Hann & Adair, Printers. 1894. 343 pp., price \$1.50.

Admitting the claim made by the author in his preface that he was impelled by a "Voice," against his own will, to write this book, and that it was written automatically, with the object of bringing about the organization of a Christian Brotherhood, possessing the primitive doctrines and powers of the apostles, criticism would seem to be almost out of place. Mr. Case has given proof of his sincerity by abandoning a successful manufacturing business that he might devote all his energies to the promulgation of the doctrine of "Christian Spiritual Communion," as in opposition to "the anti-Christian spiritual element." The central thought of the teaching of the "Voice" is that Jesus Christ has a second earthly mission and that his coming is near at hand, and this thought forms the basis for the formation of the Christian Science Brotherhood. The first part of the book is occupied with a constitution and a liturgy for the new organization, which embraces Circles of Brotherhood, Purity and Holiness. The only objection to them is as to whether it is necessary to add one more to the religious organizations already existing.

The essays appended have been prepared, we are told, to form a basis for aggressive work. In the first, on "God and His Attributes," it is affirmed that "there is a supreme, creative, constructive, sustaining, Almighty Being, which we call God; in whom, by whom, and through whom is all life, and toward whom all continuously, progressive life ascends to Immortal Individuality, and from whom all imperfect unregenerate life descends to endless oblivion." This Almighty Being is said to be both personal and pantheistic, "in that he wills and acts from a central vortex of spirit with a comprehension of His own majesty, and pantheistic in that the aura of His central being permeates His created universe." Jesus Christ is the perfect embodiment of Divine Essence; and has been delegated as the supreme head of a divine scheme for the redemption of man, to rule until the carnal spirit of earth has been subdued, but he is not equal to the Supreme Creator, nor the only messenger of God to his multiplied worlds. Man is, however, more inclined to evil than to good, and hence the earth is more under the control of Satan than God. Evil is the energies of nature in a state of inharmony, in which the destructive forces predominate. It exists in a diffusion through the Spiritual Essence, and also in a focalization into beings wholly given over to evil. "There are, therefore, personal devils, as there are personal gods."

In the essay on "The Universe" we learn that physical science should be studied in connection with religion, as religion and science are each the revelation of God's truths. We are elsewhere taught that "everything of physical life is possessed with three distinct counterparts—body, soul and spirit. The spirit is the refined essence of material substances impregnated with thought energy. The soul is the material body to the spirit, and the physical body is the clothing of the soul. The focalized spirit comes into being at conception. The spirit, soul and body develop together, the spirit in advance of the soul, and the soul in advance of the physical body." These ideas are not altogether new, and much is to be said in their favor. As to "Modern Spiritualism," we are told that it is the forerunner of a mighty spiritual influx, which will culminate in the millennial reign. Its manifestations are crude and proceed from good and evil powers, which are spiritual evidences of Christ's second mission. The author objects, and with some truth, that modern spiritualism has abandoned the spirit for the doctrines and influence of spirits, and there is much in his criticisms which are worthy of serious attention. This is the case, indeed, with the book generally, as although we can not say its composition would require a spirit "Voice," yet it is superior to some other books which have claimed to have been written under similar conditions, and it has a practical object in view.

The New Womanhood. A solution of the Woman Question, by James C. Fernald. Introduction by Marion Harland.

New York, London, Toronto: Funk & Wagnalls Company. Cloth, 369 pp., \$1.25.

The author's chief concern in this work is not with the activities into which woman may enter, but with those into which she must enter; an attempt, as he says in his preface, "to establish certain general principles on which all will agree, to show how matters of practical interests are necessarily connected with those original facts of human nature, and to set clear above the surge of conflict some of those precious things which none of the combatants on either side would willingly let die." Marion Harland, in her introduction, speaks with enthusiasm of this "remarkable book." It is the work of one who welcomes the enlarged range of action which the last half century has brought to woman, but who, at the same time, appreciates the fuller life possible to the "new" woman, chiefly for added powers it confers upon her as mother, as wife, as home-maker. The pivotal idea is that of woman as the home-maker. Under the author's pen, even what are called the drudgeries of woman's life take on an inconceivable dignity and importance. The book deals, however, with the culture as well as with the drudgery of the new womanhood, and it is rich in suggestions in the chapter pertaining to woman's studies.

Adventures of Ferdinand Tomasso: By Lehmos. New York: The Irving Company, Publishers. 1894. Cloth, pp. 155.

This purports to give an account of the adventures of a young Spaniard who was wrecked on the coast of Mexico about the year 1517, written in a series of letters to an English friend in London, in which he describes events occurring to himself and the Mexican Government during the five years following. The editor of these letters (who is doubtless the author as well) says that they will be found to have additional interest besides the romantic adventures of Tomasso himself, in the fact that they in a measure confirm many of the scenes and incidents recorded by writers of history as having taken place in Mexico shortly after the discovery of America. In this brightly told story the injustice done to the native Mexicans by their white conquerors is strangely brought out, as well as the excellence in general of the conquered race in morals and conduct.

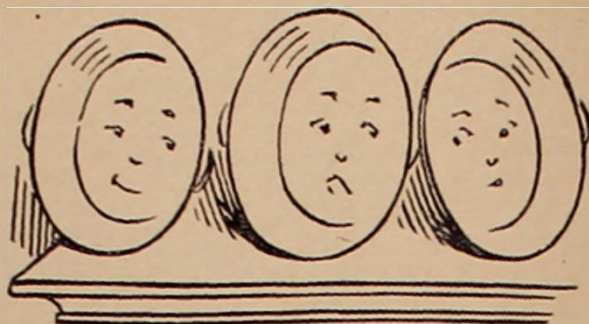
Zawvis and Kunigunde: A Bohemian Tale. By Robert H. Vickars. Chicago: 1894. Charles H. Kerr & Co. Cloth, pp. 307. Price, —.

This is a historical novel, dealing with love, philosophy, war, laws, religion and persecutions pertaining to the history of Bohemia in the thirteenth century. The author of this well-told tale declares that the chief incidents are all historically true, while the grouping and the sequences present a revival picture of the age in which the events occurred without distortion of fact or exaggeration of statement. The hero of the story, Zawvis, is a Bohemian nobleman of high rank and a brave warrior, wedded to an ex-Queen, Kunigunde, and about their lives are woven many conflicting political and religious complications. The work will be interestingly helpful as a study of Bohemian history, manners, customs and surroundings of that period.

Because I Love You: Poems of Love, selected and arranged by Anna E. Mack. Boston: Lee and Shepard. 1894. Cloth, pp. 217. Price, \$1.50.

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It's brought with gems and set with gold
Of milky ivory, my Fair!
Your face was set in Grecian mould,
Your gentle kindness is not doled,
Sometimes a worm you stoop to save,
Or weep to hear a sad tale told,
See! An assassin's crime is grave.

The far-off sandy deserts glare
With heat that smites a native bold,
What thoughts upbraid his dark despair?
That is the task for which he's sold?
Require if she is fool or knave
Who buys the tusk his shoulders hold?
See! An assassin's crime is grave.

ying!—The vultures beat the air,
And soon his bones look bleached and old,
At which the next day's gang may stare
Sneering, while their blood runs cold,
How soon those fowls will peck and scold
Above them, as they fevered rave
About the curse of lust and gold.
See! An assassin's crime is grave.

princess, the charge is now unrolled,
Plead guilty, since the task you have,
A sable wrap about you fold,
See! An assassin's crime is grave.

CREDULITY AND FRAUD.

BY JOSEPH T. DODGE.

The exposure of Mrs. M. E. Williams of New York, while "materializing in Paris," has not yet received in this country all the attention which it deserves. According to her own statement in *Light* she thinks her friends "will remember her honorable record of seventeen years of mediumship." Her name has often been seen in the *Banner of Light* where she has usually been spoken of in very high terms, she has been represented as a lady of wealth and as a prominent figure among the Spiritualists of New York. She says two farewell addresses were presented to me, one of them signed by Henry J. Newton, president of the First Society of Spiritualists of New York, and by all the trustees and officers of that society; the other by the Fox Memorial Association of Brooklyn." Mr. H. J. Newton is reputed to be a man of wealth and influence and may be remembered as having espoused the cause of Ann Eliza Wells who was charged by Col. Bundy with being fraudulent in her mediumship, and whose suit for libel against Col. B. ended very ingloriously for Mrs. Wells.

The statement made by Mrs. Williams in *Light* Nov. 10th, occupies a page and a third and relates the wrongs she claims to have suffered at the hands of those she styles "conspirators" and "ruffians."

Light also published a detailed account, prepared by its "Special Representative" sent to Paris for that purpose, of the séances of Mrs. Williams in Paris and her exposure at her fifth séance. The account embraces the statements of Madame Laveray, Madame Raulot, keeper of the "pension," the Duc de Pomar, Madame la Generale V. and of Mons. and Madame Leymarie, Monseigneur L. being the editor of the *Revue Spirite*. It is illustrated by a half-tone engraving, from a photograph, of the Doll or Puppet and drapery used to simulate a materialized spirit, a diagram of the séance room and four illustrations designed to make the text clearer. The text of the account occupies nearly five pages of *Light* and is very circumstantial. It is to be regretted that it could not have been reproduced in every Spiritualist paper in this country, in the interest of truth and honesty.

The theory that the informants were prejudiced is not consistent with the fact that they are apparently all Spiritualists. The Duc de Pomar discovered the fraud at the first séance and the Duchess was convinced at the second, which accounts for no more séances being held at her palace. The third and fourth séances convinced others, and with much deliberation the arrangements were made for her exposure.

In the light of that account it is far easier to believe that Mrs. Williams and her manager were guilty of the grossest fraud than that the informants above named were guilty of a conspiracy to defame a genuine and gifted medium who had come to their midst with something of fame and high endorsements.

The following are some of the lessons which Spiritualists are very slow to learn: (1) Where money is to be made by mediumship there the temptations which beset commercial life are an ever active and too often a controlling force. (2) The constant recurrence of the same phenomena implies a common cause, and as it is unreasonable to suppose that the spirit world is "on tap" to produce the phenomena of "materialization" day after day for years, at a dollar a head, the presumption of fraud in all such shows is very great, and the numerous exposures of such frauds renders the presumption of fraud irresistible. (3) The extent to which such shows prosper indicates the part which credulity can play in begetting and supporting fraud. (4) Those who witness such shows for years and do not discover their fraud have no right to complain of being regarded as dupes. The endorsers of such mediumship must either be dupes or partners in its guilt.

It is incumbent upon the endorsers of Mrs. Williams to declare their present attitude and while they can excuse their endorsements at the expense of their intelligence, that excuse will not avail Mrs. Williams for her "materializing" in Paris, nor would the proof that she had been a genuine medium on some other occasions be any more relevant than such proof would have been in the libel suit of Mrs. Wells.

SUNDAY MEETINGS IN CHICAGO.

The Spiritual Research Society
Lodge Hall, No. 11 North Ada street
2:30 and 7:30 p. m.

The Progressive Society, 3130 Forest
avenue. Children's Lyceum, 1:30 p. m.
Services at 3:00 and 7:30 p. m.

Illinois State Association, Bricklayers
Hall, 93 Peoria street. 2:30 and 7:30 p. m.

First Society of Spiritualists of Chicago,
Hooley's Theatre. 11 a. m.

North Side Society, Schlotthauer's Hall,
Sigel and Sedgwick streets. 2:30 and 7:45
p. m.

First Society of Spiritual Unity, Custer
Post Hall, 85 South Sangamon street.
Services at 10:30 a. m., 2:30 and 7:30 p. m.
Children's Lyceum at 1:30 p. m.

The First Spiritual Society of the South
Side, Auditorium Hall, 77 Thirty-first
street. 2:30 and 7:30 p. m.

The German-English Society of Harmonious
Philosophies meet at 151 E.
Randolph street, at 7:30 p. m.

National Society of Spiritualists, 681
W. Lake street. Wednesday evenings,
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Spiritual Union, Nathan Hall, 1565
Milwaukee avenue. 7:30 p. m.

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" XXIV.	" IX.	June 1893	1.

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RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

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If you want books for holiday presents to friends you can obtain them at current prices by ordering from the office of THE JOURNAL.

The few remaining sets of THE JOURNAL containing reports of the Psychical Science Congress held in Chicago, August, 1893, can be had for \$1.50 each.

Francis Henry Jencks, late musical critic and dramatic editor of the Boston Transcript, was one of that long and brilliant line of Boston critics whose commendation, even when moderate, manager's gladly quoted, telling proudly who wrote it.

Lee & Shepard, Boston, have published a volume of short essays and poems entitled "Life and Light from Above" by Solon Lauer, formerly of Jamestown. The volume deals with spiritual life and thought from the modern standpoint.

Rev. Solon Lauer, late pastor of the Norfolk Unitarian Church, Boston, is to start soon for California, and will accept a limited number of engagements en route for one or more of his Boston lectures on "The New Philosophy of Mind." These lectures were generously reported in the Boston dailies and attracted much attention as representative of the scientific progress in the study of mind in its application to health, ethics, and personal culture. Mr. Lauer may be addressed at Willoughby, Ohio, until January 15th.

Since religion is a constituent part of human nature, and is surely emancipating itself from the superstitions which have enthralled and deformed it, we may be certain that in due time it will associate itself with a new system of thought, consonant with the free intellectual spirit of the age, and capable of revivifying power over human life. Already we may see at what point this thought will have its centre and in what direction will run its main lines. The old theologies of Christendom have clustered about the one idea of supernaturalism. The universe was conceived as divided into two segments,—one under the dominion of natural law and open to the investigation of human reason, though liable to unexplainable incursions from

the upper realm; the other, wholly under the immediate control of Almighty will, super-rational, incapable of being understood by any human faculties. The new religious beliefs will cluster about the idea of a rational and natural universe, pervaded by the power of one law and one life throughout. Their starting-point, philosophically considered, will be the scientific fact that man finds himself in actual relation to the universe and to its vital forces and powers, whatever they are, and that in himself he recognizes a sense of obligation to learn the completest terms of this relation and to live in accordance with them. And the objective point of all activity will be morality and philanthropy,—the endeavor to put the highest ideal of a universe, in which the individual parts and members shall all help on the development of nobler life, into practical deed.

THE JOURNAL goes not only to the humble fireside of the poor, but also to the mansions of many wealthy persons who are wont to give with profuse liberality to other objects, yet never think what mighty influence of purest beneficence could be made to stream through these pages by the magic power of money. Colleges and universities are founded; did it ever occur to any one to endow THE JOURNAL and thus establish a University of Ideas, for the enlightenment of mankind and whereby the paper could be scattered gratuitously everywhere and the highest mental power and moral enthusiasm of the land could be enlisted in the great cause it now represents.

The American Authors' Guild has forwarded to Postmaster-General Bissell the following petition: "The undersigned, representing nearly 200 American authors, respectfully call your attention to that ruling of the department which imposes full letter rates of postage on manuscripts. We submit that authors' manuscript is as much merchandise as the merchants' dry goods or the seedsmen's seeds, and should go at the same rates. We submit further that this ruling is clearly unconstitutional in that it levies a tax on the property of one class of citizens which is remitted to another class."

The following is the bond of union of the People's Church of Kalamazoo, Michigan: "Earnestly desiring to develop in ourselves, and in the world, honest, reverent thought, faithfulness to our highest conceptions of right living, the spirit of love and service to our fellow men, and allegiance towards all the interests of morality and religion as interpreted by the growing thought and purest lives of humanity, we join ourselves together, hoping to help one another in all good things, and to advance the cause of pure and practical religion in the community; basing our union upon no creedal test, but upon the purpose herein expressed, and welcoming all who wish to join us to help establish truth, righteousness and love in the world."

The Boston Herald of November 19th, devoted between three and four columns to an account of the breaking up of a "fake séance" at 55 Rutland street, Boston, where fraud was discovered and Geo. T. Albro and Mrs. Abbie S. Ripley were placed in custody. At 443 Shawmut avenue one Frank B. Bears after the performance evidently deceptive and fraudulent, for attending which one dollar was taken from each visitor. The Boston Herald says: "These are the initial actions of a crusade against fake Spiritualists. The town is full of them, and the board of police think that so many are not necessary

for the purpose of lightening the pockets of poor dupes. . . . The board of police do not wish to be understood as attacking Spiritualism. It is ready to admit the claim made in favor of the real article, but it draws the line at the palpable deceptions practiced in dozens of these places about Boston, and proposes to put a stop to it.

N. A. Conklin, Brooklyn, N. Y.: The course of THE JOURNAL is very satisfactory to the thinking class of Spiritualists and I hope there may soon be no other. We have received enough authentic phenomena, already, to furnish food for more thought than the subject has ever yet received; and if phenomena ceased tomorrow, the greatest sufferers would not be those who are seeking to know the whole truth involved in it. Although personally unknown to you I feel as though associated in the work you and your wife are so consistently carrying on.

England has at last intervened in behalf of the Armenians to the extent of warning the Porte that the pledges of the treaty of Berlin must be fulfilled to the letter. Unfortunately there is little chance that any genuine reforms in Turkish administration in Armenia will be brought about by mere threats on the part of England, and the knowledge of this fact is the discouraging feature of the present situation. If it be true, as intimated, that England and Russia are acting together in this warning to the Porte, the outlook for the Armenians is much more hopeful, for Russian occupancy of Armenia is a possible outcome of such united action that the Porte will take great pains to avoid.

Many of the old subscribers of THE JOURNAL, men and women advanced in years, who have taken the paper from the time it was founded, write that they were never more interested in the paper than now, and never felt in greater need of it, but that the hard times have reduced them to poverty and that they cannot raise the money to pay for it the coming year. Some request that we continue to send them the paper, if we can afford to do so on the promise that they will renew when they are able. We are carrying on our subscription list many such. Any subscriber who is disposed to contribute sums for the continuance of THE JOURNAL to these worthy people who paid promptly, year after year, as long as they were able, and who now, in old age, are unable to pay, may remit the amount of a subscription and we will credit him with the same and give him the name and address of the person to whose subscription the money is applied.

THE PEOPLE'S CHURCH.

The new building, called the People's Church, at Kalamazoo, Michigan, was dedicated last week. The meetings extended through several days. The attendance was large and the interest amounted to enthusiasm. Among the speakers were Rev. A. N. Alcott, Elgin, Ill.; Rabbi Fischer, Kalamazoo; Rev. Jenken Lloyd Jones, Chicago, E. E. Brownson, Kalamazoo; Mrs. L. H. Stone, Ph. D., Kalamazoo; Rev. Clarke G. Howland, Lawrence, Kas.; Rev. J. T. Sunderland, Ann Arbor; Rev. W. A. Taylor, Jackson, Mich.; Rabbi Grossman, Detroit; Rev. Lee McCollister, Detroit; Mrs. Emma Curtis Hopkins, Chicago; Rev. A. W. Gould, Chicago; Rev. T. B. Forbush, Milwaukee; Rev. Mr. Buckley, Sturgis, Mich.; Mrs. Della Robb, Jackson, Mich.; Rev. Marion Murdock, Cleveland; Rev. E. H. Harvey, Detroit; Rev. Mr. Stickney, Grand Haven; H. F. Blount, Washington, D. C.; B. F. Underwood and others. Prof. Louis

Hoyt of Chicago presided at the ceremony and Prof. Atherton Furlong, of Grand Rapids and Miss Caroline Timberlake of Jackson, Mich., were soloists. The pastor, Miss Caroline J. Bartlett, a young woman of brilliant and attractive qualities, greatly beloved by her society and by all who know her, had general charge of the exercises, the elaborate program of which she arranged. Her eloquent and appropriate addresses and remarks contributed much to the interest of the meetings. One evening there was a grand fellowship banquet given to all the employees who had in any way taken part in constructing and beautifying the building. The Kalamazoo Daily News of the 20th said: "Humanity is largely indebted to woman for the uplifting and ennobling work in this direction, and the fact that one of the gentler sex now presides over the People's church in a great measure accounts for this striking instance of the heart going out in affection for the toilers, who had well done their part in materializing the People's church."

The People's Church is entirely Unitarian. The union is on the line of character and not belief. The building has a seating capacity of seven hundred. All seats are free and everyone is invited. There is a kindergarten connected with the Church of which Miss Grace Sweetland is principal. The People's Church is also well equipped with a gymnasium apparatus, and there are gymnastic exercises practiced several times weekly under the direction of Miss Olive Bauer. The Church is open every day in the week. Miss Bartlett and her generous supporters are entitled to great credit for their wise and efficient work in organizing the liberal religious and moral elements of their community for practical humanitarian work. They have set an example which we hope will be followed elsewhere. We were glad to find that all the more intelligent and broad-minded Spiritualists, and liberals of all classes were in full sympathy and working with the People's Church.

Mrs. Katherine F. Stebbins, of Detroit, Mich., sends forth for the holidays a tiny bouquet of poetic and spiritual fragrance chosen and arranged by herself in the form of an esthetic booklet, entitled "A Christmas Posy" whose title page bears the motto:

"A few dear wayside flowers
Gathered them by way of comforting."

These impressive flowers of thought are arranged in harmonious juxtaposition under the heading, "Life, Love, Freedom, Duty," and are chosen from such gardens as Emerson, Zoroaster, Epictetus, Wordsworth, Coleridge, Tennyson and others. It is a charming and timely "posy."

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